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THE object of the foregoing Publication is to produce a Pictorial School Reading-Book, which may serve the combined purpose as a Class Reading-Book for Day and Sunday Schools, and a Picture-book of Religious History for the Family Circle. Pictures serve to fix events of history in the minds of the young in a manner the success of which no other means of instruction is able to rival. The object aimed at, then, is to make the art of Woodcut Engraving and Printing render service to religious instruction in the same manner as it gives a charm to romances and other bad books.

APPROBATION OF HIS EMINENCE CARDINAL WISEMAN AND THE BISHOPS  
ASSEMBLED IN LONDON.

8 York Place, London, February 14, 1855.

HIS EMINENCE CARDINAL WISEMAN and the Bishops assembled in London, having had submitted to their inspection some of the Specimen Plates intended as Illustrations for the Pictorial History of Religion which the Rev. H. FORMBY is preparing for publication, desire to express their warm approbation of the zeal and energy which the Editor manifests in his very laudable enterprise, and recommend it to the aid and patronage of the Catholic public.

Signed on behalf of HIS EMINENCE and the Bishops,

R. ROSKELL, *Bishop of Nottingham.*

---

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*The above List is not to be regarded as final; and the Editor will be happy to receive communications from any persons disposed to join in and to forward the enterprise.*

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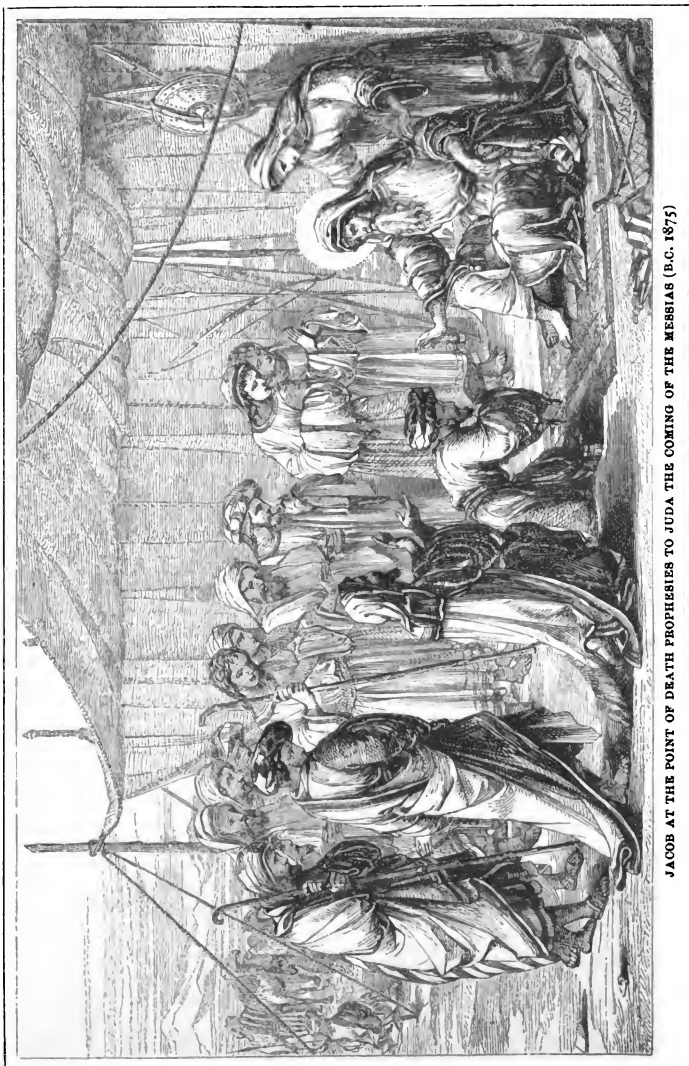
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JACOB AT THE POINT OF DEATH PROPHECIES TO JUDA THE COMING OF THE MESSIAS (B.C. 1875)

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**Imprimatur.**

*April 21st, 1855.*

**N. CARDINALIS WISEMAN.**

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**"Many shall come from the east and from the west, and shall sit down with Abraham,  
Isaac, and Jacob in the kingdom of heaven."**

**ST. MATT. viii. 11.**



**LONDON:**

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## THE EDITOR'S NOTICE TO THE PUBLIC.

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THE "PICTORIAL STORIES," now complete down to the end of the Life of Joseph, are the first portion of a Series which it is intended should be continued through the remainder of the Old Testament, through the New Testament, and subsequently through the History of the Church. The object of the publication is to place within the reach of families, in an agreeable manner, a general connected view of the principal and striking events that have attended the progress of Divine Revelation in the world down to the present day; and to show how Jesus Christ has from the beginning maintained, and still continues to maintain in the world, through His Church, "the light which is for a revelation to the Gentiles, and for the glory of His people Israel."

Catholics will be gratified to learn, that they owe the present beginning to the generosity of several benefactors, who have enabled the Editor to bring out the first specimen portion. The continuance of the Work, however, ought, if possible, no longer to be a burden to private charity. Catholic families are quite numerous enough not to require the eleemosynary gift of such a work for the instruction of their children.

With regard to the pictorial portion, no pains that were in the Editor's power have been spared to produce a satisfactory result; but it must be remembered that, in works of art, unlimited money resources are necessary where perfection is exacted; and, in the present undertaking, resources have been very limited. If any generous spirit, on seeing what has been done under difficulties and with small means, should think the result creditable, perhaps he may feel moved, for the benefit of the rising generation, to place the pictorial part of the enterprise on a better financial footing; the pictorial result might then be really beautiful.

In Biblical illustrations especially, artists have acted with the most unlimited freedom, upon their principle that

*"Pictoribus atque poetis  
Quidlibet audendi semper fuit æqua potestas;"*

and, as was naturally to be expected, their representations are in consequence, for the most part, as independent of historical fact and truth as it is possible for them to be. The inconvenience of this is, that if they are made companions to a history, they mislead where they ought to teach, and convey an idea of persons and places completely at variance with truth and reality. The Illustrations of the present series of Stories, however far from perfection they may be, differ from preceding attempts in aiming at being a collateral history, adhering as closely as possible to historical fact and truth; and the Editor's best endeavours will be given to make them, as the work proceeds, as perfect as his resources and means will permit. The pictures will also be found useful as a kind of chronological table, the great events being marked by large-sized plates, and the minor events by vignettes.

H. F.

*Bishop's House, Bath Street, Birmingham.*



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## THE FIRST ERA OF THE WORLD.

FROM THE CREATION TO THE DELUGE.

B.C. 4191 TO B.C. 2524.

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### § 1. *The Creation.*

IN the beginning Almighty God created the heavens and the earth; but the earth as yet was without form or living creatures, and was all covered over with the deep waters. And all around was darkness. Then God spoke and said: "Let there be light;" and there was light. The darkness was now all gone, and the earth became bright and cheerful.

God now spoke the second time, and said: "Let there be the firmament;" and it was so. The beautiful bright blue sky came into being, and a part of the waters were changed into clouds, which went up to their place in the sky above. Then God spoke again, and said: "Let the waters that cover the earth be gathered together in one place, and let the dry land appear;" and it was so. The land and the sea were divided; mountains and hills rose up with their valleys;

fountains, brooks, and rivers freshened up the dry land, and poured themselves into the sea.

God now commanded and said: "Let the earth bring forth grass and herbs, and trees bearing fruit;" and it was so again. The earth became green as if in spring-time, with its grass and herbs, and with its thousands of gay flowers and trees in their blossom.

After this God said: "Let there be lights in the heavens, that they may divide the days and the years, and give light to the earth;" and it was so. The golden sun rose up in the heavens to give its light to the day, and the soft silvery moon shone to give light by night; the stars also without number began to glimmer forth their twinkling light.

Last of all God spoke and said: "Let the water bring forth fish, and the air winged fowl, and the earth living creatures of all kinds;" and immediately all these came into being. Fishes great and small sported in the waters; all kinds of birds filled the air; woods and fields were all alive with cattle and wild beasts; the grass, flowers, and bushes were covered with gay butterflies, winged insects, and little creeping things of all sorts. And God saw all that He had made, and behold it was very good.

So Almighty God made the earth and the heavens in six days, and on the seventh day he rested from his work, and set apart this day for man, to be given to the worship of his Maker, and for a day of holy rest and joyful thanksgiving for the blessing of his creation.

§ 2. *The Creation of Adam.*

The earth and the heavens were now made, and beautifully decked out; but on the whole wide earth there was not as yet a single human being to take his delight in it, and to praise the good and wise Creator who had made it.

Then God said: "Let us make man in our image and likeness; he shall have dominion over the fishes of the sea, the birds of the air, the beasts of the field, and over the whole earth."

Almighty God then made man out of the soft moist earth, and breathed into him the breath of life. Thus man became a living soul, and God called him Adam.

§ 3. *Paradise.*

And God planted a lovely garden, and caused the most beautiful trees to grow in it, which bore the sweetest blossoms and fruit; flowers of every kind of colour and scent abounded in it; and from the midst flowed a sparkling spring, which dividing itself into four streams, watered the whole of the garden. Into this lovely abode God brought Adam to live, and gave it to him to dress and cultivate.

In the garden there was one very particular tree, which was called the tree of the knowledge of GOOD and EVIL. And God said to Adam: "Of all the trees in the garden thou mayest eat freely; but of the tree of the knowledge of good and evil thou mayest not eat, for in the day that thou eatest of it thou shalt die."



This was said to Adam that he might learn what it was to obey God, and not to think every thing in the world was his own, instead of being the gift of his loving and good Creator.

After this God brought all the animals of the garden into the presence of Adam in succession, and to each one he gave its own particular name. And thus Adam saw all that God had given him, and very joyfully he thanked his Maker for all His wisdom and bounty.

#### § 4. *The Creation of Eve.*

But notwithstanding all that God had so bountifully provided for him in Paradise, Adam still found himself alone in the midst of his riches. Neither lion, nor elephant, nor any of the noble creatures which had come before him to receive their names, were fitted to be his companions. And as he had no one who could stand by, to help him in his work or to share in his joy, he was in danger of feeling lonesome and of becoming wearied of his life, even in Paradise. He had to live all alone by himself on the earth, and this was a great burden. And God said: "It is not good for man to be alone; let us make him a helpmate, like to himself." "Then the Lord God cast a deep sleep upon Adam; and while he was fast asleep He took one of his ribs, and filled up the flesh over it. And the Lord God built up the rib which He had taken from Adam into a woman, and brought her to Adam." And when Adam awoke out of his sleep, and saw for the first

time his beautiful companion, no words can describe his joy.

Adam and Eve continued to live together in the beautiful garden which God had planted for them, and passed their days happily in each other's company, loving their God above all things; and God showed such goodness to them as often to come and converse with them. They never knew what sorrow was, and no harm or suffering ever came in their way. In a word, they lived in the state of sanctifying grace, in happy innocence and peace, and did not in the least know what it was to be afraid of death.

§ 5. *The First Sin.*

One day it happened that Eve went near to the forbidden tree, and on the tree she saw a serpent. The serpent began to speak, and said: "Why has God commanded you that you should not eat of every tree of the garden?" Eve allowed herself to be drawn into conversation with the serpent, and answered with great simplicity: "We are allowed to eat of the fruit of the trees in the garden; only of the fruit of this tree in the middle of the garden, God has commanded that we should not eat and that we should not touch it, lest perhaps we die." "No," said the serpent; "you will not die. Your God knows very well, that when you eat of the fruit of it your eyes will then be opened, and you will be as gods, knowing good and evil." Eve began to hesitate: first she looked at the serpent, then at the tree; and the fruit seemed to her to be "particularly beautiful to the eye, most fair to look

upon, and very good to eat." The command of God not to eat of it, went out of her mind as she gazed on the tree; and the more she looked at the tree, the more beautiful the fruit appeared to her. At last she put out her hand, gathered it, and began to eat of it. She then went away and brought some to Adam, who in like manner ate of it; and thus even in Paradise the law of God was broken.

§ 6. *The Punishment of their Sin.*

Adam and Eve soon found out to their sorrow, what it was that they had done. They were overwhelmed with shame, and tried to make coverings for themselves of the leaves of the trees. Their holy state of divine grace was forfeited. Their innocence and peace of mind were gone, and the beautiful garden seemed to them no longer the place that it was before; the thought of the wicked thing they had done seemed to follow them wherever they went; and what would they not have given to have been able to undo their fatal deed! "In the cool air of the evening, they heard the voice of the Lord God walking in Paradise;" and Adam and Eve, conscious of their sin, instead of running joyfully as before at the gracious call to come into the presence of God, now tried to hide themselves in the trees of the garden. God, however, called Adam, and said to him: "Where art thou?" Adam at last came trembling, and said: "I heard Thy voice in the garden, and I was afraid, because I was naked, and I hid myself." God answered: "Who told thee that thou wast naked? Hast thou eaten of the tree

of which I commanded you not to eat?" Adam, trying to throw the blame off himself, answered: "Eve, whom Thou gavest me for a companion, gave me of the fruit of the tree, and I did eat." God called Eve, and said to her: "Why didst thou do this?" Eve, in like manner trying to throw the blame off herself upon the serpent, said: "The serpent deceived me, and I did eat." God now called the serpent before Him, and said to him: "Because thou hast done this thing, thou shalt be cursed amongst all the beasts and cattle of the earth; upon thy belly shalt thou go, and earth shalt thou eat all the days of thy life. Of the daughters of Eve, one shall crush thy head, and thou shalt bruise her heel." To Eve God said: "Thou shalt have many sorrows with thy children; and thou shalt be under thy husband's power, and he shall be lord over thee." And to Adam God said: "Cursed is the earth for thy sake; with sorrow and toil shalt thou eat of it all the days of thy life; thorns and thistles shall be its produce; and in the sweat of thy brow thou shalt eat bread, until thou returnest to the earth out of which thou wast taken; for dust thou art, and unto dust shalt thou return."

§ 7. *The Banishment from Paradise.*

The Lord God now made for Adam and Eve garments of skins to clothe them; but the beautiful garden was no longer to be their abode. From this time forth they were to labour hard to till the earth, out of which they were taken. So God sent them out of



Paradise, and placed cherubim, with a flaming sword turning every way, to guard the entrance of the garden and to keep the tree of life.

Adam and Eve knew, when it was too late, what a sad change they had made, from the beautiful flowers and fruit-trees of their former happy abode, to the rude and hard labour of sowing and planting the rough soil, that had now to be cleared from its thorns and briers. However, God had been very merciful to them, and had promised them the birth of a Redeemer, who at some future time should crush the serpent's head, whose envy and deceit had now caused them to be banished out of Paradise.



ABEL'S SACRIFICE.

They set themselves then cheerfully to their labour, and began to plant and to cultivate the ground, and to make use of their power over the brute creatures, to surround themselves with flocks of sheep and goats and other animals. In this condition their first two children were born. Cain the eldest culti-

vated the ground; and Abel became a shepherd and looked after the flocks of sheep and goats, the first-fruits of which he offered in sacrifice to God.

§ 8. *Worship of God by Sacrifice.*

Almighty God continued His mercy to Adam and Eve after their banishment from Paradise. As a comfort in the midst of their labour, He taught them to keep holy the seventh day, and to enjoy it as a day of rest from the toils and hard work of the other days of the week; and more than this, He taught them also the manner how they were to spend it. We shall often have occasion, in the course of our history, to read of sacrifices being offered to God, and of animals being slain upon the altar. It will be very interesting to know that these sacrifices were what God Himself first taught Adam to offer, in order to sanctify the holy seventh or sabbath day, on which God Himself rested from the work that He had made.

You have often read of poor people, when they come into the court of a king or of some other great person, to beg a favour from him, how they try to find something or other of as much value as they can, to offer him as a present, in order to dispose the great man to listen favourably to them, and to do for them what they want to have done. Great people are usually pleased to see the poor doing their best to show them honour; and when they ask any thing that is reasonable, their request is generally granted. Though God had taken Paradise away from Adam

and Eve on account of their sin, still He had given them the rest of the earth to cultivate, and by their labour they were still able to grow rich with the produce of their husbandry and of their flocks and herds. God therefore was pleased that Adam should show by some token, that all that he got by his labour was the gift of God. He therefore taught him to cease from labour, and to keep holy each seventh or sabbath day, and also to offer in sacrifice to God some part of the



EARLY SACRIFICES.

produce of the earth or of the increase of his flocks. For this purpose God showed him the manner of the sacrifice, — how he was to build an altar, and how the gift that he offered upon it was to be burnt with fire. The reason of this was, to show that after it had been given to God it was no longer to be turned to any use for Adam himself, but to be consumed whole and entire, in token of the supreme

dominion of God over all His creatures.

In the sacrifice of victims from the flocks, Almighty God had also a further intention, that the

shedding of the blood of the lamb or other animal that was killed in order to be burnt upon the altar should serve as a token, that in due time the Blood of Jesus Christ, the Son of God, should be shed on the Cross for the sins of all the guilty children of Adam. St. Paul (Heb. x. 4) declares it to be impossible, "that with the blood of oxen and goats sins should be taken away." These bloody sacrifices, therefore, could be pleasing to God only as figures of One who was to come, to be offered Himself in sacrifice, and whose own blood was to be the redemption of the world. In this way, then, Almighty God showed His love and mercy to our first parents, in teaching them how to preserve their fear and regard for Him, and how to offer Him such sacrifices and worship on His holy day of rest as He was pleased to accept in the mean time, until Jesus Christ should come into the world to leave behind in it the true and only acceptable victim, which is now offered in the Holy Sacrifice of the Altar.

§ 9. *Cain's jealousy, and the first Murder. Abel the just is killed.*

As the family sacrifices were offered to God on the holy sabbath day, God showed more favour to the offerings of Abel than to those of Cain; and Cain, in place of laying the blame upon himself and upon his own proud and bad spirit, became more and more jealous of the marks of favour which were shown to the offerings of Abel over his own. At length his jealousy grew so strong that he made up his mind

that he would murder his brother, and from this time began to watch for his opportunity.

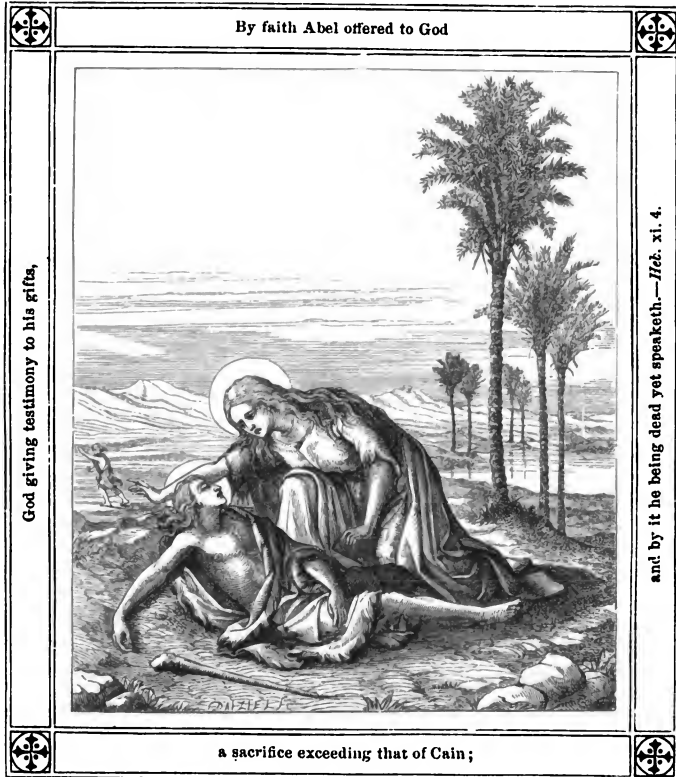
Whilst he was in this angry and jealous state of mind, God spoke to him and said: "Why art thou angry? and why is thy countenance fallen? If thou doest well (like thy brother Abel), shalt thou not also receive a reward? and if thou doest ill, though sin stands at the door, still thou canst overcome the desire to commit it, and canst have dominion over it."

Cain, however, was not made any better by this warning; and when the occasion offered, he said to his brother Abel, "Let us go forth abroad together;" and when they were in the field, Cain rose up against his brother and slew him.

Though no human eye had seen this murder, Almighty God knew what had been done; and He called Cain and said: "Where is thy brother Abel?" Cain answered: "I know not. Am I my brother's keeper?" And God said to him: "What hast thou done? The voice of thy brother's blood crieth to Me from the earth. Now, therefore, cursed shalt thou be upon the earth, which hath opened her mouth and received the blood of thy brother at thy hand. When thou shalt till it, it shall not yield thee its fruit; a fugitive and a vagabond shalt thou be upon the earth." And Cain said to the Lord: "My iniquity is greater than that I may deserve pardon. Behold thou dost cast me out this day from the face of the earth, and I shall be hidden from thy face, and I shall be a vagabond and a fugitive on the earth; every one therefore that findeth me shall kill me." And the Lord said to



**TYPES OF JESUS CHRIST.**



**EVE MOURNING OVER THE DEATH OF ABEL THE JUST, MURDERED THROUGH THE ENVY  
AND JEALOUSY OF HIS BROTHER CAIN. .**

him : " No, it shall not be so ; but whosoever shall kill Cain shall be punished sevenfold." And God set a mark upon Cain, that whosoever found him should not kill him. So Cain went out from the face of the Lord, and dwelt as a fugitive on the earth, at the east side of Eden.

§ 10. *Types of Christ.*

The picture of the death of Abel on the opposite page is said to be a type of Christ. The word "type" will require a little explanation of its meaning. Before Jesus Christ came into the world, and while the people were looking forward to His coming, Almighty God was slowly preparing the world to receive Him when the time should come. Jesus Christ, though God, was still to come into the world as MAN in great humility, was to suffer many cruelties, and to be put to death through the hatred and jealousy of His own people, who could not bear to witness the example of His virtues and goodness in contrast with that of their own sins and wickedness. In order that Jesus Christ might be the better known as the Son of God when He came into the world, Almighty God was pleased to bring it about that the prophets and just men before Christ should each in some particular manner undergo some suffering, in which they would so far resemble Jesus Christ Himself as to be called Types or Figures of Christ. Thus Abel the Just is a type or figure of Christ in this respect, that he was murdered by his own brother, owing to Cain being jealous that Abel was more acceptable to God for his virtue than him-



self. Jesus Christ in the same way was crucified by the chief priests and people of His own nation from the same kind of hatred and jealousy. And Abel's death is thus the figure of the death of Christ; while Eve mourning the death of her son is a type of the Mother of Christ receiving her Son taken down dead from the Cross on which He had suffered death from His own kindred.

The sufferings of all the various just men and prophets who thus became types of Christ were well known at the time that Jesus Christ came into the world; and we may see what a wise and merciful disposal of events it was on the part of God, that when people should see all these various sufferings, which they knew the prophets to have undergone, repeated in the person of Jesus Christ, they might then be convinced that He was indeed the long-promised Messiah, and might believe in Him.

§ 11. *The World before the Flood.*

Cain was now banished from the "face of the Lord," and was forced to live separate from the members of Adam's family who feared God; for as he was now an impenitent murderer, he could no longer be allowed by Almighty God to be present when the sacrifices were offered, or in other words he was punished by excommunication. He settled himself on the east of Eden, and became the father of a numerous family, who were brought up by him without any fear or knowledge of God. Cain had now

become what is called an open infidel or unbeliever, and had ceased to practise any religious duty.

From the creation of Adam to the Flood, historians generally reckon a period of 1700 years; and though but little is said in the Bible about the state of the world then, our Saviour has told us that it was not particularly different from what it is now. There were numbers of famous men, who at the time made themselves a great name in the world; while the ordinary run of people were busied in planting their vineyards, building their houses, buying and selling, and managing their family affairs, much the same as they do at the present day.

There was, however, a great distinction between the children of the family of Cain and those of Seth, the next son of Adam born after the murder of Abel. All the family of Cain were professed infidels, who never troubled themselves in any way at all about prayer or sacrifice or the worship of God; while Seth was a just man, who taught all his household to fear God, and to offer the sacrifices which God had commanded. Enos, the son of Seth, was particularly remarkable for having exerted himself to establish the worship of God; and so strong was the feeling on the part of the different families of Seth and Cain, that they remained for some centuries without holding any intercourse with each other; the religious families looking upon the impious race as quite unfit company for themselves, and the unbelievers entertaining just the same scorn and contempt for those who feared God as the same kind of persons do still at the present day.

In this state of things Almighty God showed His mercy for the unbelieving race, by sending them a prophet in the person of Enoch the sixth from Adam, who went about warning the unbelieving families that God would come surrounded with all His holy angels, and that He would "execute a judgment against all the blasphemers of His name for all the hard things they had spoken against Him." (Jude 15.)

However, the state of the world grew worse rather than better; and instead of the unbelieving families benefiting by the warning which God had sent them, the religious families began to form family connexions with the unbelievers, marrying and intermarrying with them, and thus they quickly became quite as bad themselves. The sacrifices which God had taught them to offer were neglected; disbelief in God spread everywhere, and with disbelief every kind of vice and wickedness besides.

#### § 12. *Noe and the Ark.*

God seeing the wickedness that was increasing upon the earth, said: "The people will not be warned by my Spirit, for they are flesh (that is, quite corrupt). Their days shall be a hundred and twenty years." In other words, God would give them a trial for a hundred and twenty years longer. And when the wickedness of the world went on still increasing, and God saw "that all the thought of their heart was bent upon evil at all times," it repented Him that He had made man on the earth. And being touched inwardly with sor-

row of heart, He said: "I will destroy man whom I have created from the face of the earth, from man even to beasts, from the creeping thing even to the fowls of the air; for it repenteth Me that I have made them."

Noe alone was a just man, who, together with his three sons, Sem, Cham, and Japheth, found favour before God; and God said to him: "The end of all flesh is come before Me; the earth is filled with iniquity through them, and I will destroy them with the earth. Make thee an ark of timber planks: thou shalt make little rooms in the ark, and thou shalt pitch it within and without. And thus shalt thou make it: The length of the ark shall be three hundred cubits; the breadth of it fifty cubits; and the height of it thirty cubits. Thou shalt make a window in the ark, and in a cubit shalt thou finish the top of it: and the door of the ark thou shalt set in the side; with lower, middle chambers, and third stories shalt thou make it. Behold I will bring the waters of a great flood upon the earth, to destroy all flesh wherein is the breath of life under heaven. All things that are in the earth shall be consumed. And I will establish My covenant with thee, and thou shalt enter into the ark, thou and thy sons and thy wife and the wives of thy sons with thee. And of every living creature of all flesh thou shalt bring two of a sort into the ark, that they may live with thee; of the male sex, and the female. Of fowls according to their kind, and of beasts in their kind, and of every thing that creepeth on the earth according to its kind; two of every sort shall go in with thee, that they may live. Thou shalt take unto thee of all food

that may be eaten, and thou shalt lay it up with thee ; and it shall be food for thee and them."

Noe believed God, and immediately commenced the work of building the ark, which is supposed to have kept him employed for a hundred years, during which time he had to endure all the scoffs and jeers of his unbelieving neighbours, who we may be sure passed plenty of remarks upon the folly of the work on which he was busy ; built as it was to all appearance far away from any water on which it could be made of use. Noe, however, as became a just man, showed his faith by persevering for so many years ; and at length, when all was finished and the warning of God continued to be totally disregarded, God appeared to Noe, and said :



THE ANIMALS ENTER THE ARK.

“Go in, thou and all thy house, into the ark; for thee I have seen just before Me in this generation. For yet a while, after seven days, I will rain upon the earth forty days and forty nights; and I will destroy every substance that I have made from the face of the earth.”

Noe did as he was told; and by the end of the seventh day all were safe within the Ark, as God had commanded him.



THE DELUGE.

§ 13. *The Deluge comes.* (B.C. 2524.)

“And after the seven days were passed, the waters of the flood overflowed the earth. In the six hun-

dredth year of the life of Noe, in the second month, in the seventeenth day of the month, all the fountains of the great deep were broken up, the floodgates of heaven were opened, and the rain fell upon the earth forty days and forty nights, and the Lord shut in the Ark from the outside, after Noe, with his three sons, Sem, Cham, and Japheth, had entered into it. And the flood was forty days upon the earth, and the waters increased and lifted up the Ark on high from the earth, for they overflowed exceedingly and covered all the face of the earth. The ARK alone was borne up by the waters. And the waters prevailed over the earth beyond measure, so that all the high mountains under the whole heavens were covered, and the water rose fifteen cubits higher than the mountains which it covered. And all flesh was destroyed that moved upon the earth, both of fowl, cattle, beasts, all creeping things, and all men; and every thing in which was the breath of life on the earth died. Noe alone remained, and they that were with him in the Ark. And the water prevailed upon the earth a hundred and fifty days."

This was a terrible end to the blindness and the crimes of the people who suffered this sudden judgment. But they had had several warnings to which they might have listened, only they would not; and at length it became TOO LATE.

## THE SECOND ERA OF THE WORLD.

THE PERIOD FROM THE DELUGE TO THE CALL OF ABRAHAM.

B.C. 2524 TO B.C. 2107.

§ 1. *The Family of Noe saved from the Flood.*

“And God remembered Noe and all the living creatures and all the cattle which were with him in the ark, and brought a wind upon the earth, and the waters were abated. The fountains also of the deep and the floodgates of heaven were shut up, and the rain was restrained; and the ark rested in the seventh month, in the seventh day of the month, upon the mountains of Armenia. And after that forty days were passed, Noe opening the window of the ark which he had made sent forth a raven, which went forth and did not return till the waters were dried up upon the earth. He sent forth also a dove after him, to see if the waters had now ceased upon the face of the earth. But she not finding where her foot might rest, returned to him into the ark, for the waters were upon the whole earth; and he put forth his hand and caught her and brought her into the ark. And having waited yet seven other days, he again sent forth the dove out of the ark. And she came to him in the evening, carrying a bough of an olive-tree with green leaves in her mouth. Noe therefore understood that the waters had gone from the earth.”



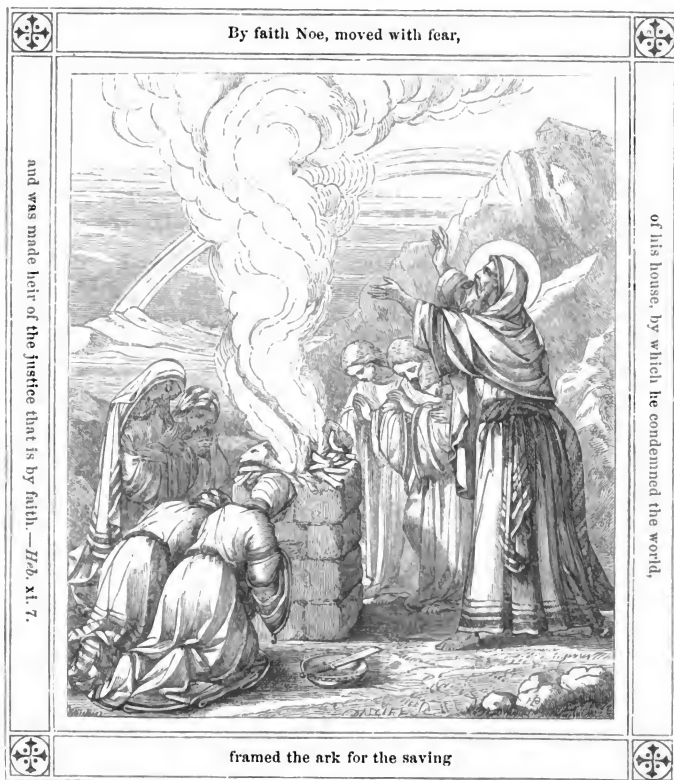
§ 2. *The Sacrifice of Noe, and the Covenant of God with Noe.*

Noe, at God's command, now went out of the ark and built an altar to the Lord, on which he offered a sacrifice of all the clean animals that had been taken into the ark, And God promised never more to destroy every living thing upon the earth as He had done, saying: "Henceforward seed-time and harvest, cold and heat, summer and winter, night and day, shall no more cease."

God also blessed Noe and his sons, and said to them: "Increase and multiply and fill the earth; let the fear and dread of you be upon all the beasts, and upon every thing that moveth upon the earth." He gave them also the law: "Whosoever shall shed man's blood, his blood also shall be shed; for man was made in the image of God."

God also said: "I will establish My covenant with you, and all flesh shall be no more destroyed with the waters of a flood, neither shall there be from henceforth a flood to waste the earth." And God said: "This is the sign of the covenant which I give between Me and you, and to every living soul that is with you, for perpetual generations. I will set My bow in the clouds, and it shall be the sign of a covenant between Me and between the earth. And when I shall cover the sky with clouds, My bow shall appear in the clouds: and I will remember My covenant with you, and with every living soul that beareth flesh: and there shall no more be the waters of a flood to destroy all flesh. And the bow shall be in the clouds, and I shall see it, and shall

## TYPES OF JESUS CHRIST.



### NOE'S SACRIFICE AFTER THE DELUGE.

NOE OFFERS SACRIFICE TO GOD, AND OBTAINS FROM GOD THE PROMISE THAT THE WATERS OF A DELUGE SHOULD NO MORE DESTROY THE EARTH.



remember the everlasting covenant that was made between God and every living soul of all flesh which is upon the earth."

§ 3. *Noe's Prophecy respecting his Sons, and of the Messiah to be born from the Family of Sem.*

Noe now began to be a husbandman, and planted a vineyard; and toward the close of his life he uttered a very remarkable prophecy respecting his three sons. God had promised the future Messiah to Eve after her disobedience; but it was not as yet known to any one from which of the three sons of Noe the future Redeemer was to be born. Noe filled with the Spirit of God declared this, saying: "Blessed be the Lord God of Sem." He blessed Japheth also and said: "May God enlarge Japheth, and may he dwell in the tents of Sem;" eastern figurative language, signifying that the children of Japheth were to be blessed in listening to the heavenly doctrine which was to come into the world through the family of Sem. As Cham had been guilty of a great act of impiety to his father, he was cursed in the person of his son Chanaan. "Cursed be Chanaan, a servant of servants shall he be to his brethren;" a prophecy fulfilled to this day in the general slavery of the African race, which is descended from Cham.

§ 4. *The Building of the Tower of Babel, and the Origin of Different Languages in the World.*

Up to this time, all the families of whom Noe was the forefather spoke but one language; and this one



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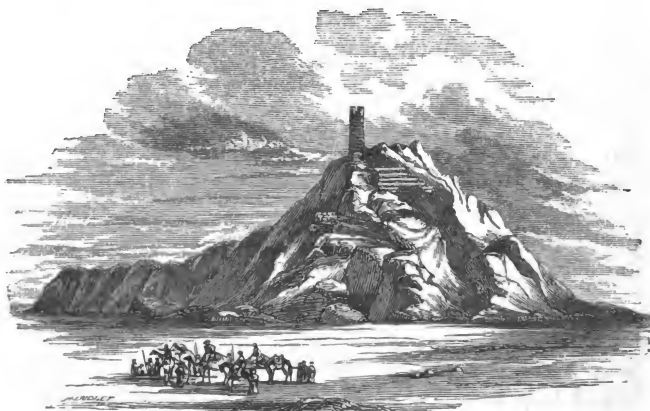
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§ 4. *The Building of the Tower of Babel, and the Origin of different Languages in the World.*

Up to this time, all the families of whom Noe was the forefather spoke but one language; and this one

language was the only one known upon earth. As time went on, the people began to move forward from Mount Ararat, and a number of families settled in a plain in the land of Sennaar, and dwelt in it. "And each one said to his neighbour, Come, let us make bricks, and bake them with fire. And they said, Come, let us make a city and a tower the top of which may reach to heaven, and let us make our name famous before we be scattered abroad into all lands. And the Lord came down to see the city and the tower



BIRS NIMROUD, BELIEVED TO HAVE BEEN THE SITE OF THE TOWER OF BABEL.

which the children of Adam were building. And He said: Behold, it is one people, and they have all one tongue; and they have begun to do this, neither will they leave off from their designs till they accomplish them in deed; come, therefore, let Us go down, and there confound their tongue, that they may not under-

stand one another's speech. So the Lord scattered them from that place into all lands, and they ceased to build the city. And the name thereof was called Babel, because there the language of the whole earth was confounded; and from thence the Lord scattered them abroad upon the face of all countries."

§ 5. *Some account of the first Kingdoms formed by the Descendants of Noe.*

After the confusion of their language, the various families were forced to move forward, and to seek settlements over different parts of the world, as may be sufficiently seen in the accompanying map.

At this early period of the world, kingdoms properly so called did not exist. The people lived more like the present Tartar or Mongol tribes of northern Asia, than like the states and cities of Europe; and the authority of the patriarch and other old men of the tribe was sufficient for the maintenance of order.

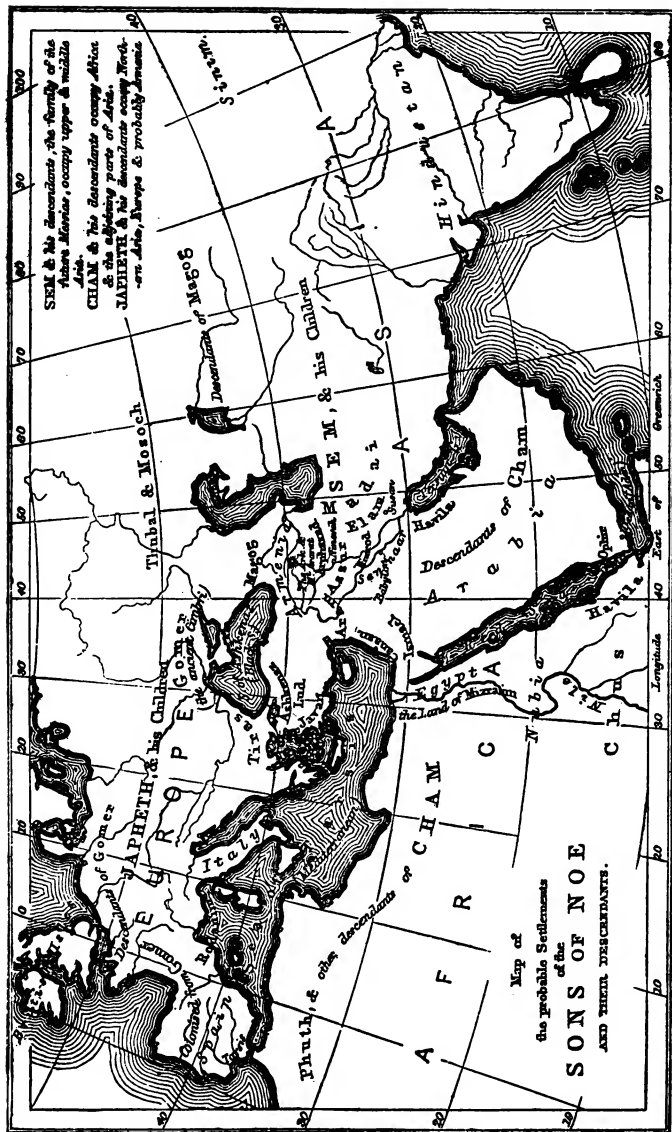
Nimrod, of whom the Scripture says that he was a "stout hunter before the Lord," was the first to attempt to found a dominion by force. He was of the cursed family of Cham, and settled on the Euphrates, where he built the cities of Babel or Babylon, Arah, Achad, and Calne. Assur, of the family of Sem, settled on the Tigris, and built Nineve, which was afterwards the site of the great Assyrian empire, and which will have to be so often mentioned in the history of Israel. Elam, the second son of Sem, settled to the east, and from him came the Medes and Persians, who formed the second of the four great empires of



Daniel's dream. The kingdom of Nimrod did not last long, for Noe had foretold that Cham should be a servant of his brethren ; and after various wars, the Chemitic race was expelled by the Assyrians of Nineve, and forced to settle at a distance, probably in Arabia. Of these early times, however, very little is known from any source, except the short notices contained in the Bible. The wars in the time of Abraham appear to have been between the rival families of Sem and Cham.

§ 6. *Some account of the Rise and Growth of Idolatry in the World.*

Tradition says that the prophet Noe gave his children seven commandments, which were the foundation of the notions of right and wrong that are common to all people. From him all the nations carried away with them into their different settlements the belief in the birth of a Messias from the family of Sem, the knowledge of God and of His future day of judgment, as also of the duty of prayer, and of observing the Sabbath with sacrifices. Such was the simple and plain religion which Noe, whom St. Paul calls a preacher of justice, taught to his sons ; and this is what would have continued in the world, if the nations had preserved uncorrupted what they had learned from Noe. However, it was unhappily not the case that they did preserve it. Instead of continuing to worship the God of heaven, the pure Spirit who cannot be seen, they began to wish for objects of worship which they might be able to see, and thus they were led to



SEM & his descendants, the family of the  
Acheru Maries, occupy upper & middle  
Aria.

CHAM & his descendants occupy Arian  
& the adjoining parts of Aria.

JAPHETH & his descendants occupy North-  
ern Aria, Europe & probably Armenia.



make images which, after a time came to be regarded as gods.\* First, they began to worship the sun, moon, and stars, fancying from their beauty and regular movement that they must be gods; next, they took the image which had been set up in honour of some great king or statesman, and began to call it a god, as the people of Babylon did in the case of Nimrod, whose image has been recently discovered in the remains at Khorsabad. Then they worshipped stones, which in the first instance had been consecrated to God in particular places as altars for sacrifice; and lastly, from the custom which very generally prevailed of embalming the dead, and preserving them in places where the surviving members of the family could visit them from time to time, they came to offer sacrifices to deceased members of their own families, and to look upon them as gods. In all these perversions of truth, the devils took beyond doubt a considerable part; for the power of the devils was permitted by Almighty God to be very great before Jesus Christ came into the world to destroy their works, and to take away their ability to injure mankind.



NIMROD.

\* The fuller explanation of the rise of idolatry, an interesting and somewhat novel portion of history, is necessarily reserved for the larger volume, the *Course of History for the Use of Teachers*.

The following drawings will show in a very interesting way the progress of the family idolatry, which, as would naturally be the case, was the one most widely spread, and which furnished the pattern on which the idols were made that were publicly worshipped in the idolatrous temples.

Fig. 1 is an Egyptian mummy, or the dead body of some member of an Egyptian family, preserved in this way by embalment, in order to be visited from time to time by the surviving members of the family. There are many curious Egyptian paintings still existing, from three to four thousand years old, which represent the visits paid by the surviving relatives to the remains of their deceased friends thus preserved.



FIG. 1.

Figs. 2, 3 are from the sculptures upon Egyptian monuments, representing the gods as

they were publicly worshipped. They show how the figure of the embalmed corpse became the pattern which the workmen who made the idols for the use of the temples took for their model. Figures 4 to 7 show the further progress of corruption, by borrowing from the brute creation, and by degrading the re-



FIG. 2. PTHAH.



FIG. 3. SATE.



FIG. 4. IBIS-HEADED DEITY.



FIG. 5. RAM-HEADED DEITY.



FIG. 6. HAWK-HEADED DEITY.

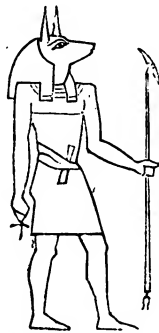


FIG. 7. FOX-HEADED DEITY

presentation of God to the point of placing the heads of brute creatures upon a human shape; and lastly,

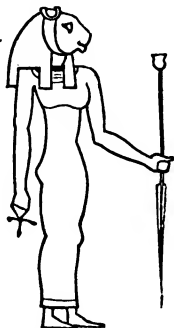


FIG. 8. PASHT.

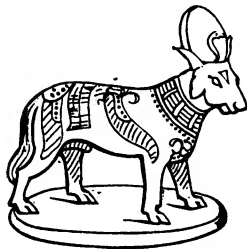


FIG. 9. IMAGE OF APIS.

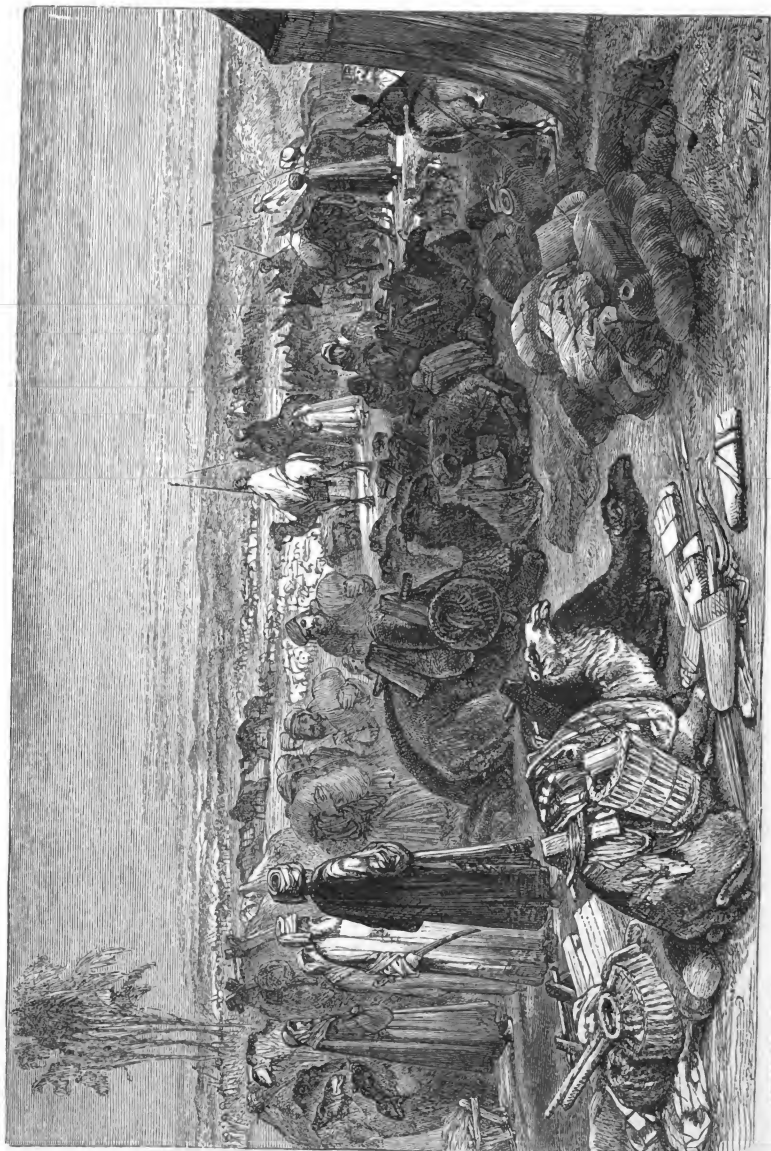
fig. 9 shows how, in the end, they came to the form of a complete four-footed beast.\*

St. Paul says (Rom. i. 21) of the nations, "That when they knew God, they glorified Him not as God, and changed the glory of the incorruptible God into the likeness of the image of a corruptible man, of birds, of four-footed beasts, and of creeping things." The above figures, which are all taken from real historical remains, bring the foregoing words of the apostle under the eye, so that the state of the case is made visible at a glance.

\* This latter was the god Apis, held in the utmost veneration in Egypt. It was from this idol, or rather living animal,—for the living animal itself was worshipped,—that the Israelites in the wilderness took the idea of requiring Aaron to make for them the image of a golden calf.







ABRAHAM AT THE COMMAND OF GOD QUITS MESOPOTAMIA, TO COME TO LIVE AS A STRANGER AND PILGRIM IN THE LAND OF CANAAN (B.C. 2107).

## THE THIRD ERA OF THE WORLD.

FROM B.C. 2107 TO B.C. 1490.

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§ 1. *The CALL OF ABRAHAM to be the Forefather of the Messias, and to go into the land of Canaan, there to live separate from all the idolatry and vice into which the Nations were rapidly falling. (About 2107 before Christ.)*

The foregoing very brief account of the idolatries into which the nations were then falling, and in the practice of which they continued growing worse and worse, until Jesus Christ came into the world, and sent his twelve apostles into all lands to recover them from their blindness, by baptising them and by teaching them the truths of the Gospel, explains in part the reason of the call of the patriarch Abraham to leave his friends and kindred, and to come into a strange country. It was as yet only known that Jesus Christ was to be born from the family of Sem; and as God had now chosen Abraham to be the forefather of the Messias, he was required not only to give a proof that he loved God more than father and mother and country, by obeying the call of God to come and be a stranger all his life in a land not his own; but God intended also by this means to preserve him from contact with the continually-increasing idolatries of the other nations.

D

And the Lord said to Abram (his name was called Abraham at a later period), "Go forth out of thy country, and from thy kindred, and from thy father's house, and come into the land which I shall show thee. And I will make of thee a great nation; and I will bless thee, and magnify thy name, and thou shalt be blessed. I will bless them that bless thee, and curse them that curse thee; and IN THEE shall all the kindred of the earth be blessed." So Abram went out as the Lord had commanded him, and Lot went with him: Abram was seventy-five years old when he went forth from Haran. And he took Sarai his wife, and Lot his brother's son, and all the substance which they had gathered: and they went out to go into the land of Canaan. And when they were come into it, Abram passed through the country into the place of Sichem, as far as the noble vale; now the Canaanite was at that time in the land. And the Lord appeared to Abram, and said to him: "To thy seed will I give this land." And he built there an altar to the Lord, who had appeared to him. And passing on from thence to a mountain that was on the east side of Bethel, he there pitched his tent, having Bethel on the west, and Hai on the east; he built there also an altar to the Lord, and called upon His name.

Idolatry prevailed to a great extent in the land of Canaan when Abraham came into it, and on this account he was not permitted by God either to have any fixed abode in it, or to have any communication with the people of the country, or to own any part of the soil. He was required to live as became a prophet of

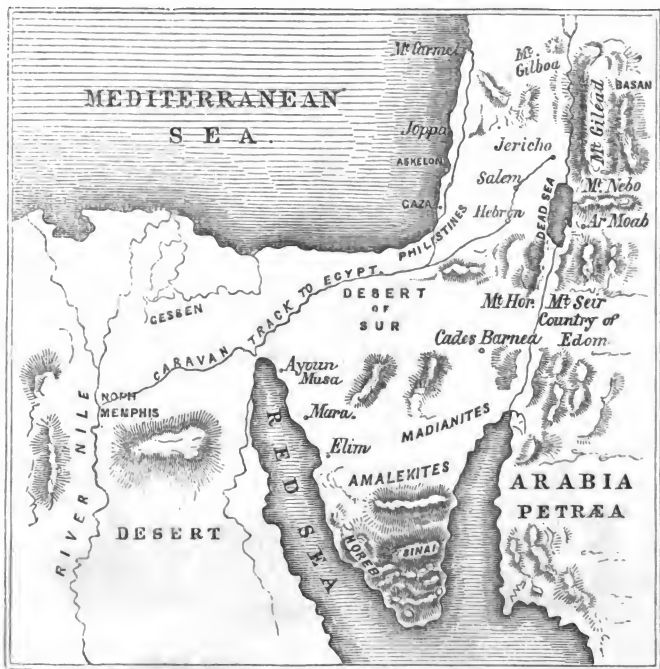
God, in the midst of people who were falling away to the practice of diabolical superstitions and vices, and to the worship of dumb idols. His generosity in obey-



ABRAHAM'S FIRST SACRIFICE IN THE LAND OF CANAAN.

ing every command of God has earned for him the title of "FAITHFUL ABRAHAM" and "FATHER OF THE FAITHFUL" from all generations, to whom his example is a pattern of unhesitating obedience and

trust in God, and of a life of thorough self-denial and sacrifice.

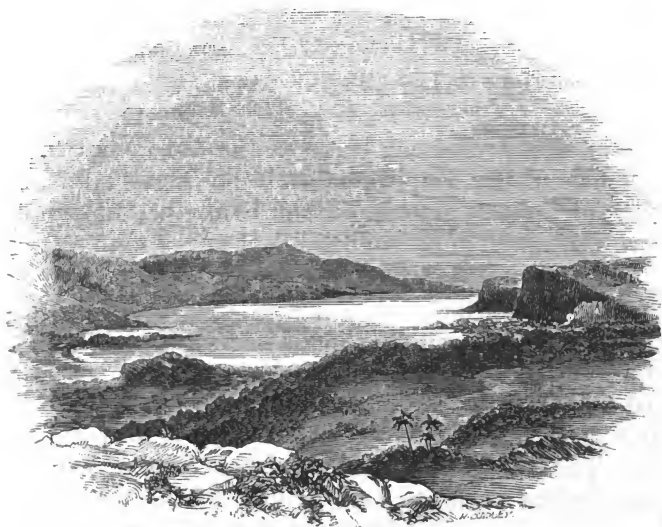


MAP OF PALESTINE, TO ILLUSTRATE THE LIVES OF THE PATRIARCHS.

§ 2. *Lot chooses the Valley of Sodom for his Abode.*

Abram and Lot had now become so rich in flocks and herds, that the land was no longer able to bear them, that they might dwell together. Whereupon, as they were dwelling near to Hebron after their re-

turn from Egypt, there arose a strife between the herdsmen of Abram and of Lot. At that time the Canaanite and the Pherezite dwelt in that country. Abram therefore said to Lot: "Let there be no quarrel, I beseech thee, between me and thee, and between my herdsmen and thy herdsmen: for we are brethren. Behold, the whole land is before thee: depart from me, I pray thee: if thou wilt go to the left hand, I will take the right: if thou choose the right hand, I will pass to the left." And Lot, lifting up his eyes,



VIEW OF THE DEAD SEA, WHICH NOW COVERS THE VALLEY THAT LOT CHOSE FOR HIS ABODE.

saw all the country about the Jordan, which was watered throughout before the Lord destroyed Sodom

and Gomorrha as the paradise of the Lord, and like Egypt as one comes to Segor. And Lot chose to himself the country about the Jordan, and he departed from the east: and they were separated one brother from the other. Abram dwelt in the land of Canaan; and Lot abode in the towns that were about the Jordan and dwelt in Sodom. Now the men of Sodom were very wicked and sinners before the face of the Lord beyond measure.

After Lot had departed from Abram, God appeared to him, and renewed all His promises once more.

§ 3. *War amongst the neighbouring Nations. Lot is rescued, and Melchisedech the Priest blesses Abram.*

War now broke out between the tribes settled on the banks of the Euphrates and the Tigris; and the people of Canaan settled on the banks of the Jordan, where Lot had gone to dwell. Four kings against five: Amraphel, king of Sennaar; Arioch, king of Pontus; Chodorlahomor, king of the Elamites; and Thadal, king of Nations, made war against the kings of the five cities of the plain, amongst whom Lot had fixed his abode. They fought a pitched battle in the vale which is now covered by the waters of the Dead Sea. The invaders gained the battle, and drove their enemy before them to take refuge in the mountains. They then advanced, plundered the cities, and carried off Lot and his family captive, with all his flocks and herds.

This was told to Abram, who immediately gathered





# TYPES OF JESUS CHRIST.



MELCHISEDECH THE PRIEST OFFERS THE SACRIFICE OF BREAD AND WINE, AND BLESSES ABRAHAM, THE FATHER OF THE FAITHFUL.

together all his servants and the shepherds that were his neighbours, and pursued after the invaders. They came up with them at Dan, and rushed in upon them and defeated them. Thus Lot was rescued, and the invaders were pursued to Hoba, on the way to Damascus.

On their return home, the king of Sodom came out to meet Abram; and Melchisedech the king of Salem bringing forth bread and wine, for he was the Priest of the most high God, blessed him, and said: "Blessed be Abram by the most high God, who created heaven and earth. And blessed be the most high God, by whose protection thine enemies are in thy hands." And Abram gave to Melchisedech tithes of all that they had taken.

And the king of Sodom said to Abram: "Give me the persons, and the rest take to thyself." And he answered him: "I lift up my hand to the Lord God the Most High, the possessor of heaven and earth. That from the very woof-thread unto the shoe-latchet, I will not take of any thing that is thine, lest thou say I have enriched Abram; except such things as the young men have eaten, and the shares of the men that came with me, Aner, Escol, and Mambre, these shall take their shares." Abram remembered that the men of Sodom were extremely wicked, and therefore, unlike Lot, would have nothing to do with them.

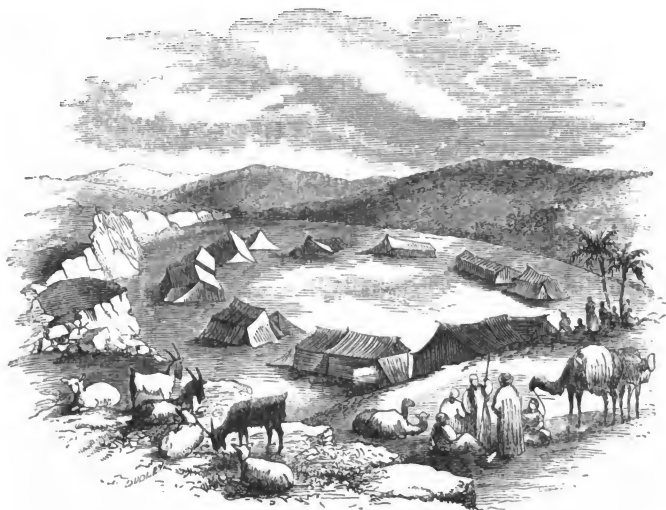
§ 4. *God renews His promise to Abram of giving him the Land of Canaan.*

Abram after this complained to God that he was left childless, and that the son of his hired steward

Eliezer of Damascus would be the heir of his house. Immediately the word of the Lord came to him that his own son should be his heir.

And God brought Abram forth abroad, and said to him : " Look up to heaven and number the stars, if thou canst." And he said to him : " So shall thy seed be." Abram believed God, and it was reputed to him unto justice. And He said to him : " I am the Lord who brought thee out of Ur from the Chaldees to give thee this land, and that thou mightest possess it." But he said : " Lord God, whereby may I know that I shall possess it?" And the Lord answered and said : " Take Me a cow of three years old, and a she-goat of three years, and a ram of three years, a turtle also and a pigeon." And he took all these, and divided them in the midst, and laid the two pieces of each one against the other ; but the birds he divided not. And the fowls came down upon the carcasses, and Abram drove them away. And when the sun was setting, a deep sleep fell upon Abram, and a great and darksome horror seized upon him. And it was said unto him : " Know thou beforehand that thy seed shall be a stranger in a land not their own; and they shall bring them under bondage, and afflict them four hundred years. But I will judge the nation which they shall serve, and after this they shall come out with great substance. And thou shalt go to thy fathers in peace, and be buried in a good old age. But in the fourth generation they shall return hither ; for as yet the iniquities of the Amorrites are not at the full." And when the sun was set, there arose a dark mist, and

there appeared a smoking furnace and a lamp of fire passing between those divisions. The same day God



TENTS OF SYRIAN ARAB SHEPHERDS, SHOWING THE MODE OF LIFE OF THE PATRIARCHS.

made a covenant with Abram, saying: "To thy seed will I give this land, from the river of Egypt even to the great river Euphrates."

§ 5. *The Birth of Ismael (B.C. 2096) and the Covenant of Circumcision.*

God now continued to bless Abram; and Sara, growing impatient that the promises of God were still unfulfilled by the birth of the promised heir, gave her Egyptian handmaid Agar to be Abram's second wife. When Agar found herself likely to become, as

she thought, the mother of the promised heir, she despised her mistress; and when she was punished for this by Sara, she ran away into the wilderness. An angel however appeared to her, and told her to return to her mistress, and to submit. Soon after her return, Ismael her son was born. God also appeared again to Abram, and made with him the Covenant of Circumcision, which became the mark by which God was pleased to keep His chosen people, from among whom the Messiah was to be born, separate from the other nations. From this time Abram received the name of "Abraham," or "Father of many nations."

§ 6. *The Lord appears to Abraham, promises Sara a Son, and announces the destruction of Sodom.*

Abraham was sitting at the door of his tent in the heat of the day in the vale of Mambré; and as he lifted up his eyes, there appeared to him three men standing near him; and as soon as he saw them he ran to meet them from the door of his tent, and bowed down to the ground.

And he said: "Lord, if I have found favour in thy sight, pass not away from thy servant: I will fetch a little water, and wash ye your feet, and rest ye under the tree. And I will set a morsel of bread; and strengthen ye your heart, afterwards you shall pass on; for therefore are you come aside to your servant." And they said: "Do as thou hast spoken." Abraham made haste into the tent to Sara, and said to her: "Make haste, temper together three measures of flour,

and make cakes upon the hearth." And he himself ran to the herd, and took from thence a calf very ten-



ABRAHAM GREETED THE THREE TRAVELLERS.

der and very good, and gave it to a young man, who made haste and boiled it. He took also butter and milk and the calf which he had boiled, and set before them; but he stood by them under the tree. And when they had eaten, they said to him: "Where is

Sara thy wife?" He answered: "She is in the tent." And He said to him: "I will return and come to thee at this time, and Sara thy wife shall have a son." Which when Sara heard, she laughed behind the door of the tent. And the Lord said to Abraham: "Why did Sara laugh? Is there any thing hard to God? According to appointment I will return to thee at this same time, and Sara shall have a son." Sara denied, saying: "I did not laugh;" for she was afraid. But the Lord said: "Nay, but thou didst laugh."

And when the men rose up from thence, they turned their eyes towards Sodom; and Abraham walked with them, bringing them on the way. And the Lord said: "Can I hide from Abraham what I am about to do; seeing he shall become a great and mighty nation, and in him all the nations of the earth shall be blessed?" And the Lord said: "The cry of Sodom and Gomorrah is multiplied, and their sin is become exceedingly grievous. I will go down and see whether they have done according to the cry that is come to Me, or whether it be not so, that I may know." And they turned themselves from thence, and went their way to Sodom; but Abraham as yet stood before the Lord. And drawing nigh, he said: "Wilt Thou destroy the just with the wicked? If there be fifty just men in the city, shall they perish withal? and wilt Thou not spare that place for the sake of the fifty just, if they be therein? Far be it from Thee to do this thing, and to slay the just with the wicked, and for the just to be in like case as the wicked, this is not beseeming Thee: Thou who judgest all the earth wilt not make

this judgment." And the Lord said to him: "If I find in Sodom fifty just within the city, I will spare the whole place for their sake." And Abraham answered, and said: "Seeing I have once begun, I will speak to my Lord, whereas I am dust and ashes. What if there be five less than fifty just persons? wilt Thou for five and forty destroy the whole city?" And He said: "I will not destroy it if I find five and forty." And again he said to Him: "But if forty be found there, what wilt Thou do?" He said: "I will not destroy it for the sake of forty." "Lord," saith he, "be not angry, I beseech Thee, if I speak: What if thirty shall be found there?" He answered: "I will not do it if I find thirty there." "Seeing," saith he, "I have once begun, I will speak to my Lord: What if twenty be found there?" He said: "I will not destroy it for the sake of twenty." "I beseech Thee," saith he, "be not angry, Lord, if I speak yet once more: What if ten should be found there?" And He said: "I will not destroy it for the sake of ten." And the Lord departed after He had left speaking to Abraham; and Abraham returned to his place.

§ 7. *The Destruction by Fire from Heaven of Sodom and Gomorrha.  
Lot saved by the Angels.*

Toward evening the two angels came to Sodom, and Lot was sitting in the gate of the city. When he saw them, he rose up to meet them, and bowed himself to the ground before them, and said: "I beseech you, my lords, turn in to the house of your



servant and lodge there, wash your feet, and in the morning you shall go your way." And they said: "No; but we will abide in the street." He pressed them very much to come into his house; and when they were come in, he made them a feast, and baked unleavened bread. Before they went to rest, the men of the city beset the house, both young and old, and all the people together. And they called Lot, and said: "Where are the men that came in unto thee at night? bring them out." Lot went out to them and shut the door after him, and said: "I beseech you, my brethren, commit no evil." And they said: "Get thee back: thou camest in as a stranger, and wilt thou make thyself a judge? we will afflict thee more than them." And behold the angels put out their hands and drew in Lot to them, and shut the door; and all that were without in the street they struck with blindness, so that they could not find the door.

Then they said to Lot: "Hast thou here any of thine, son-in-law, or sons or daughters? all that are thine bring them out of this city. For we will destroy this place, because their cry is grown loud before the Lord, who hath sent us to destroy them." Lot upon this went out to speak to his sons-in-law that were to have married his daughters, and said: "Arise, get you out of this place; for the Lord will destroy this city." But he seemed to them to speak as it were in jest.

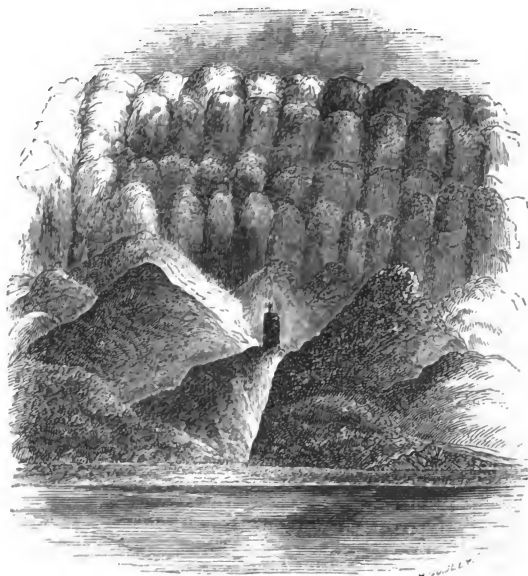
And when it was morning the angels pressed him, saying: "Arise, take thy wife and the two daughters which thou hast, lest thou also perish in the

wickedness of the city." And as he lingered, they took his hand and the hand of his wife and of his two daughters, because the Lord spared him. And they brought him forth and set him without the city, and there they spoke to him, saying: "Save thy life; look not back, neither stay thou in all the country about, but save thyself to the mountain, lest thou also be consumed." And Lot said to them: "I beseech Thee, my Lord, because Thy servant hath found grace before Thee, and Thou hast magnified Thy mercy in saving my life, behold, I cannot escape to the mountain, lest some evil seize me and I die. See, there is a city near at hand to which I may flee; is it not a little one?" And He said to him: "Behold, also in this I have heard thy prayers, not to destroy the city for which thou hast spoken. Make haste and be saved there, for I cannot do any thing until thou go in thither."

The sun was risen upon the earth when Lot entered into Segor. And the Lord rained upon Sodom and Gomorrha brimstone and fire out of heaven; and He destroyed these cities, and all the country round about, all the inhabitants of the cities, and all the things that spring up from the earth. And Lot's wife, looking behind her, was turned into a pillar of salt.\*

\* In the next page is a drawing of a pillar of salt, discovered in the expedition of Lieutenant Lynch, of the U. S. navy. It was well known in Solomon's time (Wisd. vii. 10). Speaking of the destruction of Sodom: "Whose land, for a testimony of their wickedness, is desolate, and smoketh to this day; and the trees bear fruits that ripen not; and a standing pillar of salt is a monument of an unbelieving soul." In our Saviour's life-time, also, the monument appears to have been

And Abraham rose up early in the morning ; and from the place where he had stood before with the Lord



PILLAR OF SALT.

he looked towards Sodom and Gomorrha and the whole land of that country, and he saw the ashes rise up from the earth as the smoke of a furnace.

well known, as it was likely to be, being not much more than about forty miles from Jerusalem. He refers to the event at least as one well known: "Be mindful of Lot's wife." Josephus also says that he had himself seen the pillar.

§ 8. *Isaac is born* (B.C. 2082), *and Agar and Ismael are cast forth.*

And the Lord visited Sara as He had promised, and she became the mother of a son in her old age, at the time that God had foretold to her. And Abraham called the name of his son Isaac (signifying *joy*, or the *laughter of joy*); and he circumcised him on the eighth day, according to the covenant. And the child grew and was weaned; and Abraham made a great feast on the day of his weaning.

And when Sara had seen Ismael, the son of Agar the Egyptian, playing with Isaac her own son, she said to Abraham: "Cast out this bondwoman and her son, for the son of the bondwoman shall not be heir with my son Isaac." And Abraham was grieved for his son Ismael. And God said to him: "Let it not seem grievous to thee for the boy and for thy bondwoman. In all that Sara hath said to thee hearken to her voice; for in Isaac shall thy seed be called. But I will make the son also of the bondwoman a great nation, because he is thy son." So Abraham rose up in the morning; and taking bread and a bottle of water, he called Agar; and when he had put it upon her shoulder, he delivered the boy to her and sent her away.

Agar departed, and wandered for some time in the wilderness of Bersabee. And when the water in the bottle was spent, she cast the boy under one of the trees that were there, and she went away and sat over against him a great way, as far as a bow can carry; for she said: "I will not see the boy die;" and sit-

E

ting over against, she lifted up her voice and wept. And God heard the voice of the boy ; and an angel of



AGAR SENT AWAY.

God called to Agar from heaven, saying : “ What art thou doing, Agar ? fear not, for God hath heard the voice of the boy from the place wherein he is. Arise, take up the boy, and hold him by the hand ; for I will

make him a great nation." And God opened her eyes, and she saw a well of water, and went and filled the



AGAR IN THE WILDERNESS.

bottle and gave the boy to drink. And God was with him; and he grew and dwelt in the wilderness of Pharan, and became an archer.

§ 9. *The Faith of Abraham tried. Isaac offered in sacrifice.*

When Isaac was growing up, it pleased God to put the faith of his father Abraham to a great trial. He called him, and said: "Abraham, Abraham!" And he answered: "Here I am." He said to him: "Take thy only-begotten son Isaac, whom thou lovest, and go into the land of vision (Moriah), and there thou shalt offer him for an holocaust upon one of the mountains which I will show thee." So Abraham rising up in the night, saddled his ass and took with him two young men and Isaac his son; and when he had cut wood for the holocaust, he went his way to the place which God had commanded him. And on the third day, lifting up his eyes, he saw the place afar off, and said to his young men: "Stay you here with the ass, I and the boy will go up yonder with speed; and after we have worshipped we will return to you." And he took the wood for the holocaust and laid it upon Isaac his son, and he himself carried in his hands fire and a sword. And as they went on together, Isaac said to his father: "My father!" And he answered: "What wilt thou, my son?" "Behold," said Isaac, "fire and wood; but where is the victim for the holocaust?" And Abraham said: "God will provide Himself a victim for an holocaust, my son." So they went on together. And they came to the place which God had shown him, where he built an altar, and laid the wood in order upon it; and when he had bound Isaac his son, he laid him upon the altar upon the pile of wood. And he put forth his hand, and took the

## TYPES OF JESUS CHRIST.



ABRAHAM, AT THE COMMAND OF GOD, OFFERS TO SLAY HIS SON ISAAC, IN WHOM HE EXPECTED THE PROMISES OF GOD TO BE FULFILLED.









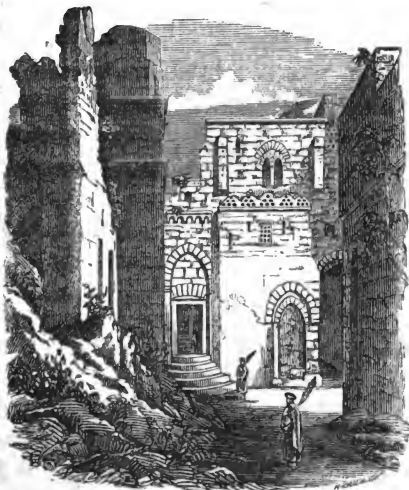
sword to sacrifice his son. And behold an angel of the Lord called to him, saying: "Abraham, Abraham!" And he answered: "Here I am." And he said to him: "Lay not thy hand upon the boy, neither do thou any thing to him; now I know that thou fearest God, and hast not spared thy only-begotten son for My sake." Abraham lifted up his eyes, and saw behind his back a ram amongst the briers, sticking fast by the horns, which he took and offered for a holocaust instead of his son. And he called the name of that place "The Lord seeth."

And the angel of the Lord called to Abraham a second time from heaven, saying: "By Mine own self have I sworn, saith the Lord, because thou hast done this thing, and hast not spared thine only-begotten son for My sake, I will bless thee, and I will multiply thy seed as the stars of heaven, and as the sand that is by the sea-shore; thy seed shall possess the gates of their enemies; and in THY SEED shall all the nations of the earth be blessed, because thou hast obeyed My voice."

§ 10. *The Death and Burial of Sara.*

Sara, at the age of a hundred and twenty-seven years, died in the city of Arbee in Hebron in the land of Canaan; and Abraham came to mourn and weep for her. And after the funeral sacrifices were over, he spoke to the children of Heth, saying: "I am a stranger and sojourner among you; give me the right of a burying-place with you, that I may bury my dead." The children of Heth answered, saying:

"My lord, hear us; thou art a prince of God among us, bury thy dead in our principal sepulchres, and no man shall have power to hinder thee from burying thy dead in his sepulchre." Abraham rose up and bowed to the children of Heth, and said to them: "If it be pleasing to you that I should bury my dead, intercede for me to Ephron the son of Seor, that he may give me the double cave that he hath in the end of his field; for as much money as it is worth he shall give it to me in your presence, for a possession of a burying-place." Now Ephron dwelt in the midst of the children of Heth. And Ephron made answer to Abra-



MAHOMETAN MOSQUE NOW STANDING ON THE SITE OF  
THE DOUBLE CAVE.

ham, in the hearing of all that went in at the gate of the city, saying: "Let it not be so, my lord; but do thou rather hearken to what I say. The field I deliver to thee, and the cave that is therein, in the presence of the children of my people; bury thy dead." Abraham bowed down before the people of the land and spoke to Ephron in the presence of the people: "I beseech thee to hear me; I will

give money for the field, take it; and so I will bury

my dead." And Ephron answered: "My lord, hear me: the ground which thou desirest is worth four hundred sicles of silver, this is the price between me and thee; but what is this? bury thy dead." And when Abraham heard it, he weighed out the money that Ephron had asked in the hearing of the children of Heth, four hundred pieces of silver, common current money. And the field that before was Ephron's, wherein was the double cave looking towards Mambre, both it and the cave, and all the trees thereof in all its limits round about, were made sure to Abraham for a possession, in the sight of the children of Heth and of all that went in at the gate of the city.

And Abraham buried Sara his wife in the double cave that looketh towards Mambre, which he bought for a possession to bury in from the children of Heth.

§ 11. *The Marriage of Isaac and Rebecca.*

Now Abraham was old and advanced in age, and the Lord had blessed him in all things. And he said to the elder servant of his house, who was ruler over all that he had: "Swear to me, by the God of heaven and earth, that thou take not a wife for my son from the daughters of the Canaanites among whom I dwell; but that thou go to my own country and kindred, and take a wife from thence for my son Isaac." The servant answered: "If the woman will not come with me into this land, must I bring thy son back again to the place from whence thou camest out?" And Abraham said: "Beware thou never bring my son

back again thither. The Lord God of heaven, who took me out of my father's house and out of my native



ABRAHAM'S SERVANT BEFORE THE CITY OF NACHOR.

country, who spoke to me, and swore to me, saying : 'To thy seed will I give this land,' He will send His angel before thee, and thou shalt take from thence a wife for my son. But if the woman will not follow thee, thou shalt not be bound by the oath ; only bring not my son back thither again." The servant therefore did as Abraham his lord required, and swore to him.

He took ten camels of his master's herd and departed, carrying something of all his goods with him ; and he set forward, and went on to Mesopotamia, to the city of Nachor. And when he had made the camels lie down without the town near a well of water in the evening, about the time when women are wont to come out to draw water, he said : "O Lord, the God of my master Abraham, hear me to-day, I beseech Thee, and show kindness to my master Abraham. Behold, I stand nigh the spring of water, and the daughters of the inhabitants of this city will come out to draw water ; now, therefore, the maid to whom I shall say, 'Let down thy pitcher that I may drink,' and she shall answer, 'Drink, and I will give thy camels drink also,' let it be the same whom Thou hast provided for Thy servant Isaac ; by this I shall understand that Thou hast showed kindness to my master."

He had not yet ended these words within himself, and behold Rebecca came out, the daughter of Bathuel and grand-daughter of Nachor the brother of Abraham, having her pitcher on her shoulder, an exceeding comely maiden ; and she went down to the spring and filled her



pitcher, and was coming back. The servant ran to meet her, and said: "Give me a little water to drink out of thy pitcher." And she answered: "Drink, my lord." And quickly she let down the pitcher upon her arm, and gave him to drink. And when he had drunk, she said: "I will draw water for thy camels also till they all drink." And pouring out the pitcher into the trough, she ran back to the well to draw water; and having drawn, she gave to all the camels. But he, musing, beheld her with silence, desirous to know whether the Lord had made his journey prosperous or not. And after that the camels had drunk, the man took out two golden ear-rings and two bracelets and said to her: "Whose daughter art thou? tell me. Is there any place in thy father's house to lodge?" And she answered: "I am the daughter of Bathuel, the son of Nachor; and we have good store both of straw and hay and a large place to lodge in." The man bowed himself down and adored the Lord, saying: "Blessed be the Lord God of my master Abraham, who hath not taken away His mercy and truth from my master, and hath brought me the straight way to the house of my master's brother."

Then the maid ran and told in her mother's house all that she had heard. And Rebecca had a brother named Laban. And when Rebecca's brother had seen the ear-rings and bracelets in his sister's hands, and had heard all that she related, saying, "Thus and thus the man spoke to me," he made haste and went out to the man who stood by the camels, and came

near to the spring of water, and said to him : " Come in, thou blessed of the Lord; why standest thou without? I have prepared thee a house, and a place for the camels." And he brought him into his lodging, unharnessed his camels, gave them hay and straw, and water to wash his feet, and the feet of the men that were come with him, and bread was set before them. But he said, " I will not eat till I tell my message." He answered him : " Speak." And he said : " I am the servant of Abraham ; and the Lord hath blessed my master wonderfully, and he is become great ; and He hath given him sheep and oxen, silver and gold, men-servants and women-servants, camels and asses. And Sara, my master's wife, hath borne my master a son in her old age, and he hath given him all that he hath. And my master made me swear, saying : Thou shalt not take a wife for my son of the Canaanites, in whose land I dwell ; but thou shalt go to my father's house, and shalt take a wife of my own kindred for my son. But I answered my master, What if the maiden will not come with me? The Lord, said he, in whose sight I walk, will send His angel with thee, and will direct thy way ; and thou shalt take a wife for my son of my own kindred and of my father's house. But thou shalt be clear from my curse, when thou shalt come to my kindred, if they will not give thee one. And I came to day to the well of water, and said, O Lord God of my master Abraham, if Thou hast prospered my way wherein I now walk, behold I stand by the well of water ; and the maiden that shall come to draw

out water, who shall hear me say, 'Give me a little water to drink out of thy pitcher,' and shall say to me, 'Both drink thou, and I will also draw for thy camels,' let the same be the woman whom the Lord hath prepared for my master's son. And whilst I pondered on these things secretly with myself, Rebecca appeared, coming with a pitcher which she carried on her shoulders; and she went down to the well and drew water. And I said to her, Give me a little to drink. And she speedily let down the pitcher from her shoulder, and said to me, Both drink thou, and I will draw water for thy camels. I drank, and she watered the camels. And I asked her, and said: Whose daughter art thou? And she answered: I am the daughter of Bathuel the son of Nachor. So I put ear-rings on her to adorn her face, and I put bracelets on her hands; and falling down, I adored the Lord, blessing the Lord of my master Abraham, who hath brought me the straight way to take the daughter of my master's brother for his son. Wherefore if you will do according to mercy and truth with my master, tell me; but if it please you otherwise, tell me that also, that I may go to the right hand or to the left." And Laban and Bathuel answered: "The word hath proceeded from the Lord; we cannot speak unto thee any other thing but His pleasure. Behold, Rebecca is before thee, take her, and go thy way; and let her be the wife of thy master's son, as the Lord has spoken." Which when Abraham's servant heard, falling down to the ground, he adored the Lord. And

bringing forth vessels of silver and gold, and garments, he gave them to Rebecca for a present; he offered gifts also to her brothers and to her mother. And a banquet was made, and they ate and drank together, and he lodged there. And in the morning the servant arose and said: "Let me depart, that I may go to my master." And her brother and mother answered: "Let the maid stay at least ten days with us, and afterwards she shall depart." "Stay me not," said he, "for the Lord hath prospered my way: send me away, that I may go to my master." And they said: "Let us call the maid, and ask her will." And they called her; and when she was come, they asked: "Wilt thou go with this man?" She said: "I will go." So they sent her away, and her nurse, and Abraham's servant and his company, wishing prosperity to their sister, and saying: "Thou art our sister; mayest thou increase to thousands and thousands, and may thy seed possess the gates of their enemies."

So Rebecca and her maids set out upon the camels and followed Abraham's servant, who with all speed returned to his master. At the same time, Isaac was walking along the way of the well called of the "Living and Seeing," for he dwelt in the south country; and he was gone forth to meditate in the fields, the day being far spent; and when he had lifted up his eyes, he saw the camels coming afar off. Rebecca, also, when she saw Isaac, lighted off the camel, and said to the servant: "Who is that man who cometh towards us along the field?" And he said to her: "That man is my master." She quickly took her

veil and covered herself. The servant told Isaac all that he had done; and Isaac brought her into the



tent of Sara, his mother, and she became his wife; and he loved her so much, that he was comforted

for the sorrow which was occasioned by his mother's death. (B.C. 2052.)

§ 12. *The Death of Abraham* (B.C. 2007), *and the Birth of Esau and Jacob.*

And the days of Abraham's life were a hundred and seventy-five years. And decaying, he died in a good old age; and having lived a long time and being full of days, he was gathered to his people. And Isaac and Ismael, his sons, buried him with Sara his wife in the double cave which is over against Mambre, and which he bought of the children of Heth. And after his death, God blessed Isaac his son, who dwelt by the well of the "Living and the Seeing."

Isaac was threescore years old when his twin sons, Esau and Jacob, were born. Esau grew up, and became a skilful hunter; but Jacob was a plain man and dwelt in tents. Isaac loved Esau, because he ate of his venison; but Rebecca loved Jacob.

§ 13. *Esau profanely sells his first Birthright.*

Jacob one day was boiling pottage, when Esau came in out of the field fainting from his hunting, and said to his brother: "Give me of this red pottage, for I am exceeding faint;" for which reason he was afterwards called Edom (red). And Jacob said to him: "Sell me thy birthright." And he said: "Lo, I die; what will the birthright avail me?" Jacob said: "Swear, therefore, to me." Esau swore to him; and

sold his first birthright. And taking the bread and the pottage of lentils, he ate and drank, and went his



ESAU SELLS HIS BIRTHRIGHT.

way, making little account of having sold his first birthright.

§ 14. *Jacob obtains the Blessing of Isaac in the place of Esau.*  
(B.C. 1945.)

St. Paul calls particular attention to the example of Esau, as above related: (Heb. xii. 16) "Lest there

be any profane person, as Esau, who for one mess sold his first birthright: for know ye that afterwards, when he desired to inherit the benediction, he was rejected, and found no place of repentance, though he sought it with tears." Esau was now to lose for ever the blessing of which he had made so little account.

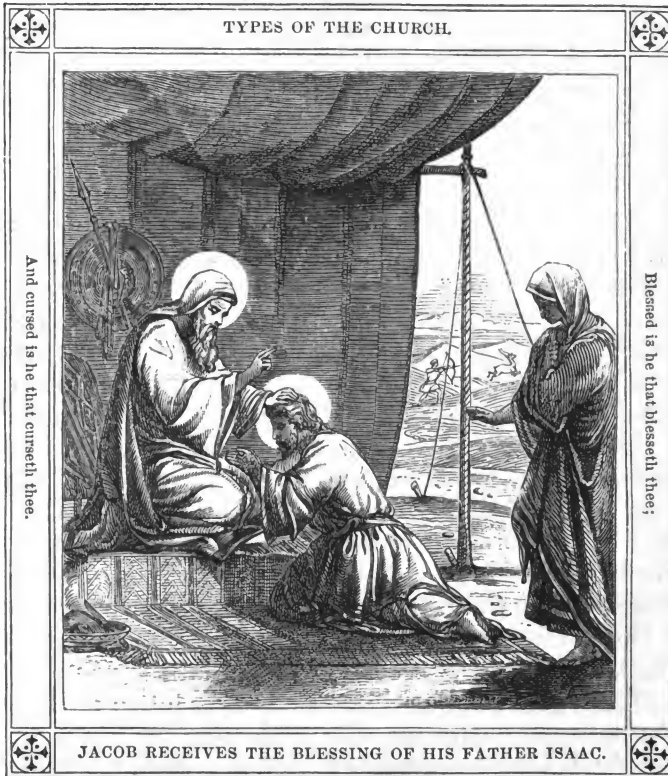
Isaac was old, and his eyes were dim that he could not see; and he called Esau his elder son, and said to him: "My son." And he answered: "Here I am." And his father said to him: "Thou seest that I am old, and know not the day of my death; take thy arms, thy quiver and bow, and go abroad; and when thou hast taken something by hunting, make me savoury meat thereof, as thou knowest I like, and bring it to me, that I may eat, and that my soul may bless thee before I die."

When Rebecca had heard this, and Esau was now gone into the field to fulfil his father's commandments, she said to her son Jacob: "I heard thy father talking with Esau thy brother, and saying to him: Bring me of thy hunting, and make me savoury meats, that I may eat, and bless thee in the sight of the Lord before I die. Now, therefore, my son, follow my counsel, and go thy way to the flock, bring me two kids of the best, that I may make of them meat for thy father such as he gladly eateth, that when thou hast brought them in to him, and he hath eaten, he may bless thee before he die." And Jacob answered her: "Thou knowest that Esau my brother is a hairy man, and I am smooth; if my father shall feel me and perceive, I fear lest he will think I would



have mocked him, and I shall bring upon me a curse instead of a blessing." His mother said to him: "Upon me be this curse, my son; only hear thou my voice, and go fetch me the things which I have said." He went, and brought them, and gave them to his mother; and she dressed the meats, such as she knew his father liked. And she put on him the best garments of Esau which she had at home with her, the little skins of the kids she put about his hands, and covered the bare of his neck; and she gave him the savoury meat and the bread which she had baked. Jacob went in with it, and said: "My father." And he answered: "I hear; who art thou, my son?" Jacob said: "I am Esau thy first-born. I have done as thou didst command me; arise, sit and eat of my venison, that thy soul may bless me." And Isaac said to his son: "How couldst thou find it so quickly, my son?" He answered: "It was the will of God that what I sought came quickly in my way." And Isaac said: "Come hither, that I may feel thee, my son, and prove whether thou be my son Esau or not." He came near to his father; and when he had felt him, Isaac said: "The voice indeed is the voice of Jacob, but the hands are the hands of Esau;" and he knew him not, because his hairy hands made him like to the elder. Then, blessing him, he said: "Art thou my son Esau?" He answered: "I am." Then he said: "Bring me the meats of thy hunting, my son, that my soul may bless thee." And when they were brought and he had eaten, he offered him wine also, which when he had drunk, he said: "Come near me, and give me a kiss, my son." He came near and

kissed him ; and immediately as he smelled the fragrant smell of his garments, blessing him, he said :



“Behold, the smell of my son is as the smell of a plentiful field which the Lord hath blessed. God give thee

of the dew of heaven, and of the fatness of the earth, abundance of corn and wine; and let people serve thee, and tribes worship thee; be thou lord over thy brethren, and let thy mother's children bow down before thee; cursed be he that curseth thee, and let him that blesseth thee be filled with blessings."

Isaac had scarce ended these words, when, Jacob being now gone out, Esau came, and brought in to his father the meats which he had taken in hunting, saying: "Arise, my father, and eat of thy son's venison, that thy soul may bless me." And Isaac said to him: "Why, who art thou?" He answered: "I am thy firstborn son Esau." Isaac was struck with fear, and astonished exceedingly; and wondering beyond what can be believed, said: "Who is he, then, that even now brought me venison that he had taken, and I ate of all before thou camest? and I have blessed him, and he shall be blessed." Esau, having heard his father's words, uttered an exceeding piercing cry, and trembling, said: "Bless me also, my father." And he said: "Thy brother came deceitfully, and hath obtained thy blessing." Esau said: "Rightly his name is called Jacob (*i. e.* supplanter); for he hath supplanted me this second time; my first birthright he took away before, and now the second time he hath stolen away my blessing." And again he said to his father: "Hast thou not reserved to me also a blessing?" Isaac answered: "I have appointed him thy lord, and have made all his brethren his servants. I have established him with corn and wine; what shall I do more for thee, my son?" And Esau said to him: "Hast thou

only one blessing, father? I beseech thee, bless me also." And when he wept with a loud voice, Isaac, being moved, said to him: "In the fat of the earth and in the dew of heaven from above shall thy blessing be. Thou shalt live by the sword, and shalt serve thy brother, and the time shall come when thou shalt shake off his yoke from thy neck." Esau, therefore, always hated Jacob for the blessing wherewith his father had blessed him; and he said in his heart: "The days will come for the mourning for my father, and I will kill my brother Jacob."

These things were told to Rebecca, and she sent and called Jacob her son, and said to him: "Behold, Esau thy brother threateneth to kill thee. Now, therefore, my son, hear my voice; arise and flee to Laban my brother to Haran; and thou shalt dwell with him a few days, until the wrath of thy brother be assuaged, and he forget the things thou hast done unto him; afterwards I will send and bring thee in hither: why should I be deprived of both my sons in one day?"

§ 15. *Jacob goes from his Father's House into Mesopotamia (B.C. 1945).  
His Dream.*

Rebecca, wishing to spare Isaac the grief of being made acquainted with the murderous designs of Esau, went to him, and said: "I am weary of my life, because of the daughters of Heth; if Jacob take a wife of such as these which are the people of the land, I choose rather not to live." Isaac therefore called Jacob, and blessed him, and charged him, saying: "Take

not a wife of the daughters of Canaan; but go thou and take a journey to Mesopotamia, to the house of Bathuel, thy mother's father, and take thee a wife thence of the daughters of Laban thy uncle; and God Almighty bless thee, and make thee to increase, and multiply thee, that thou mayest be a multitude of people; and give thee the blessings of Abraham, and to thy seed after thee, that thou mayest possess the land of thy sojourning, which he promised to thy grandfather."

Jacob now departed from Bersabee, and went on his way to Haran; and when he was come to a certain place, and would rest in it after sunset, he took of the stones that lay there, and putting them under his head, slept in the same place. And he saw in his sleep a ladder standing upon the earth, and the top thereof touching heaven; the angels also of God ascending and descending by it; and the Lord, leaning upon the ladder, saying to him: "I am the Lord God of Abraham thy father, and the God of Isaac. The land wherein thou sleepest I will give to thy seed; and thy seed shall be as the dust of the earth. Thou shalt spread abroad to the west and to the east, to the north and to the south; and in THEE and THY SEED shall all the nations of the earth be blessed. And I will be thy keeper whithersoever thou goest, and will bring thee back into this land; neither will I leave thee till I shall have accomplished all that I have said."

And when Jacob awoke out of his sleep, he said: "Indeed the Lord is in this place, and I knew it not." And trembling, again he said: "How terrible is this

place! this is none other than the house of God, and the gate of heaven." And Jacob, arising in the morn-



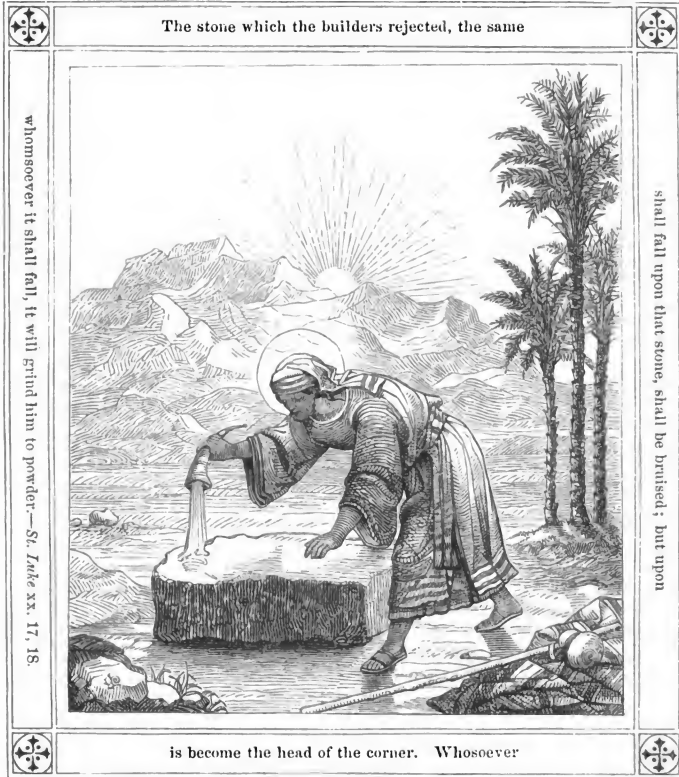
ing, took the stone which he had laid under his head, and pouring oil upon the top of it, he called the name

of the place Bethel. And he made a vow, saying: "If God will be with me, and will keep me in the way by which I walk, and will give me bread to eat and raiment to put on, and if I return prosperously to my father's house, the Lord shall be my God; and this stone which I have set up for a memorial shall be called the house of God; and of all things that the Lord shall give me I will offer tithes."

§ 16. *Jacob in the House of Laban.*

Then Jacob went on his journey, and came into the east country; and he saw a well in a field, and three flocks of sheep lying by it; for the flocks were watered out of it; and the mouth thereof was closed with a great stone. And the custom was, when all the sheep were gathered together, to roll away the stone; and after the sheep were watered, to put it on the mouth of the well again. And he said to the shepherds: "Brethren, whence are you?" They answered: "Of Haran." And he asked them, saying: "Know you Laban, the son of Nachor?" They said: "We know him." He said: "Is he in health?" "He is in health," said they; "and behold, Rachel his daughter is coming with his flock." And Jacob said: "There is yet much of the day remaining, neither is it time to bring the flocks into the fold. Give the sheep to drink, and lead them back to feed." They answered: "We cannot till all the flocks be gathered together; for then we remove the stone from the well's mouth that we may water the flocks." As they were speaking, Rachel

**TYPES OF JESUS CHRIST.**



**JACOB ANOINTS THE STONE AT BETHEL.**





came with her father's flock, of which she had the care. And when Jacob saw her, and knew her to be his cousin, and that the sheep were those of Laban his



JACOB MEETS RACHEL AT THE WELL.

uncle, he removed the stone wherewith the well was closed. And having watered the flock, he kissed her, and lifting up his voice, wept, and told her that he was

the son of Rebecca, her father's sister. Rachel ran in haste to tell her father, who, when he heard that Jacob his sister's son was come, ran forth to meet him; and embracing him, and heartily kissing him, he brought him into his house. And when he heard the cause of his journey, he said: "Thou art my bone and my flesh."

Jacob was now established in the house of Laban, and kept his flocks; and after a month was expired, Laban said to him: "Because thou art my brother, shalt thou serve me without wages? Tell me what wages thou wilt have." Jacob, who already loved his cousin Rachel, replied: "I will serve thee seven years for Rachel thy youngest daughter." Laban consented. So Jacob served seven years for Rachel; and they seemed but a few days, for the greatness of his love.

§ 17. *Jacob leaves Laban, and returns to the Land of Canaan*  
(B.C. 1925). *He is pursued by Laban.*

Years passed on; and God had prospered Jacob, and had given him sons and daughters, and had increased his flocks and possessions, so that Laban's sons began to grow jealous, saying: "Jacob hath taken away all that was our father's, and, behold, he is enriched with his substance, and is become great." Jacob perceiving this, and that his father-in-law, Laban, was also set against him, and especially hearing the Lord saying to him: "Return into the land of thy fathers and to thy kindred, and I will be with thee," he

sent and called Rachel and Lia into the field where he fed the flocks, and he laid before them the altered state of their father's mind, and how God had promised at Bethel to be with him and to protect him, and that now



JACOB RETURNS TO THE LAND OF CANAAN.

He said to him : “ Arise, and go out of this land, and return to thy native country.” Rachel and Lia answered : “ Hath not our father counted us as strangers,

and sold us and eaten up the price? but God hath taken our father's riches, and delivered them to us and to our children; wherefore do all that God hath commanded thee." Then Jacob arose, and having set his children and wives upon camels, went his way. And he took all his substance and flocks, and whatsoever he had gained in Mesopotamia, and went forward to Isaac his father to the land of Canaan. At this time Laban was gone to shear his sheep, and Rachel took away her father's idols.

On the third day it was told to Laban that Jacob was fled. And he took his people with him, and pursued hotly after him seven days, and overtook him in the mount of Galaad. And he saw in a dream God saying to him, Take heed thou speak not any thing harshly against Jacob. In the morning Laban came, and said to Jacob: "Why hast thou done thus, to carry away without my knowledge my daughters, as captives taken with the sword? Why wouldst thou run away privately and not acquaint me, that I might have brought thee on thy way with joy and with songs, with the timbrel and the harp? Thou hast not suffered me to kiss my sons and my daughters; thou hast done foolishly. And now, indeed, it is in my power to requite thee evil; but the God of your father said to me yesterday, Take heed that thou speak not any thing harshly against Jacob. Suppose that thou didst desire to go to thy friends, and hadst a longing for thy father's house, why hast thou stolen away my gods?" Jacob answered: "With whomsoever thou

shalt find thy gods, let him be slain before our brethren. Search; and if thou find any of thy things with me, take them away." Now when he had said this, he knew not that Rachel had stolen the idols. So Laban went into the tent of Jacob, and Lia, and both the handmaids, and found them not. And when he was entered into Rachel's tent, she in haste hid the idols under the camel's furniture and sat upon them; and when he had searched all the tents and found nothing, she said: "Let not my lord be angry that I cannot rise up before thee." So his careful search was in vain. Jacob, being angry, said to Laban: "For what fault of mine, and for what offence on my part, hast thou so hotly pursued after me, and searched all my household stuff? What hast thou found of all the substance of thy house? lay it here before my brethren and thy brethren, and let them judge between me and thee. Have I therefore been with thee twenty years, and kept thy flocks? Of that which was torn by beasts I made good all the damage; and whatsoever was lost by theft, thou didst exact it of me. By day I was consumed with heat, and by night with frost, and sleep departed from my eyes; and in this manner I served thee for twenty years, and thou hast changed my wages ten times. Unless the God of my father Abraham, and the fear of Isaac had stood by me, peradventure now thou hadst sent me away naked; but God beheld my affliction, and rebuked thee yesterday." Laban answered him: "The daughters are mine, and the children, and the flocks, and all that thou seest are in my

power. What can I do to my children and grandchildren? Come, let us enter into a league, that it may be for a testimony between me and thee." So Jacob and Laban made a league together; and Jacob swore by the fear of his father Isaac to observe it. And Jacob called the name of the place Galaad. In the night following, Laban kissed his sons and daughters, and blessed them, and returned to his place.

§ 13. *Jacob's Meeting with Esau.*

Jacob now feared the meeting between himself and his brother Esau, and he sent messengers before him to Esau his brother, to the land of Seir, to the country of Edom. And he commanded them, saying, "Thus shall ye speak to my lord Esau: Thus saith thy brother Jacob. I have sojourned with Laban, and have been with him to this day. I have oxen and asses, sheep, and men-servants and maid-servants; and now I send a message to my lord, that I may find favour in thy sight." And the messenger returned to Jacob, saying: "We came to thy brother Esau, and behold he cometh with speed to meet thee with four hundred men."

Then Jacob was greatly afraid, and in his fear divided the people that were with him and the flocks into two companies, saying: "If Esau come to one company and destroy it, the other that is left shall escape." And Jacob said: "O God of my father Abraham, and God of my father Isaac; O Lord, who saidst unto me, Return unto thy land, and to the place of thy birth, and

I will do well for thee ;—I am not worthy of the least of all Thy mercies, and of Thy truth, which Thou hast fulfilled to Thy servant. With my staff I passed over this Jordan, and now I return with two companies. Deliver me from the hand of my brother Esau, for I am greatly afraid of him ; lest, perhaps, he come and kill the mother with the children. Thou didst say that Thou wouldst do well by me, and multiply my seed like the sand of the sea, which cannot be numbered for multitude.”

Jacob arose the following morning, and divided all his cattle into droves ; and commanded the servants who drove them, in case they fell in with Esau, to say that they were being sent forward as a present from Jacob to my lord Esau, and that Jacob was coming after them. For he said : “ I will appease him with presents that go before, and after that I will see him ; perhaps he will be gracious unto me.” So the presents went on before, but he himself remained in the tents.

And Jacob lifting up his eyes, saw Esau coming, and with him four hundred men. And he divided his children into different companies, putting Rachel and Joseph last, and went forward, and bowed down with his face to the ground seven times, until his brother came near. Then Esau ran to meet his brother, and embraced him, and clasping him fast about the neck, and kissing him, wept. And lifting up his eyes, he saw the women and their children, and said : “ What mean these ? do they belong to thee ?” He answered : “ They are the children which God hath given to me,



thy servant." Then the handmaids and their children came near and bowed themselves; Lia also and her children came and bowed down; and last of all Rachel and



MEETING OF JACOB AND ESAU.

Joseph. And Esau said: "What are the droves that I met?" He answered: "That I might find favour before my lord." But he said: "I have plenty, my

brother ; keep what is thine for thyself." And Jacob said : " Do not so, I beseech thee ; but if I have found favour in thine eyes, receive a little present at my hands ; for I have seen thy face as if I should have seen the countenance of God. Be gracious to me, and take the blessing which I have brought thee, which God hath given me, who giveth all things." He took it at last, at his brother's earnest pressing, and said : " Let us go on together, and I will accompany thee on thy journey." And Jacob said : " My lord, thou knowest that I have with me tender children, and sheep and kine with young, which if I should cause to be overdriven, in one day all the flocks will die. May it please my lord to go on before his servant, and I will follow softly after him, as I shall see my children able, till I come to my lord in Seir." And Esau answered : " I beseech thee let some of the people, at least, who are with me stay to accompany thee in the way." And he said : " There is no necessity ; I want nothing else but only to find favour, my lord, in thy sight." So Esau returned that day the way that he came to Seir. And Jacob came to Succoth, and from thence he passed over to Salem, a city of the Sichimites, and dwelt near the town ; and he bought part of the field where he pitched his tents, of Hemor, the father of Sichein, for a hundred lambs ; and raising an altar there, he invoked upon it the most mighty God of Israel.

§ 19. *Jacob destroys all the Idols brought from Mesopotamia. Death of Rachel, and of Isaac his father.*

Jacob had been some time in the land of Canaan, and his sons had greatly disturbed the peace of their father, by taking a cruel vengeance upon Sichem and



JACOB BURIES THE IDOLS BROUGHT AWAY FROM MESOPOTAMIA.

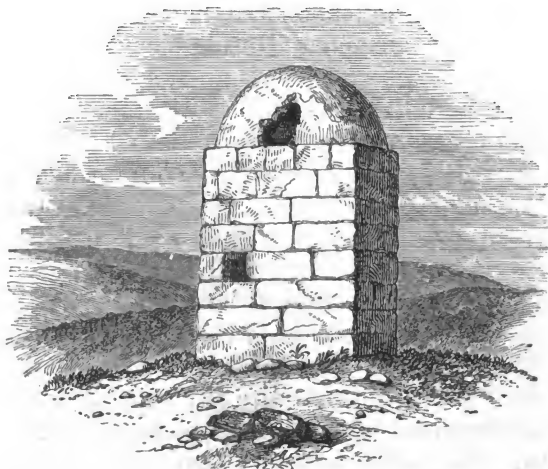
all the inhabitants of the town, for an insult offered to Dinah their sister, when God appeared to Jacob, and said: "Arise, and go up to Bethel, and dwell there,

and make there an altar to God, who appeared to thee when thou didst flee from Esau thy brother."

And Jacob having called together all his household, said: "Cast away the strange gods that are among you, be cleansed, and change your garments. Arise, and let us go up to Bethel, that we may build there an altar to God, who heard me in the day of my affliction, and accompanied me in my journey." So they gave him all the strange gods, and the ear-rings which were in their ears, and he destroyed them, and buried them under the turpentine-tree which is behind the city of Sichem. And when they were departed, the terror of God fell upon all the cities round about, that they durst not pursue after them as they went away. And Jacob came to Bethel, and all the people with him; and there he built an altar to the Lord, and called the name of the place Bethel (the house of God); for there God appeared to him when he fled from his brother. And God appeared again to Jacob, and blessed him, saying: "Thou shalt not be called any more Jacob, but Israel shall be thy name. I am God Almighty; increase and be multiplied. Nations and people shall be born from thee, and kings shall be thy children. And the land which I gave to Abraham, I will give to thee and to thy seed after thee."

Jacob departed from Bethel, and journeyed towards Ephrata. And on the journey, Benjamin, his youngest son, was born; and Rachel, his mother, died in childbirth. Jacob buried her by the wayside, and erected a pillar over her burial-place, which is the pillar of Rachel's monument to this day.

Jacob went on his way, and came to his father Isaac, who was still alive in Hebron, near Mambre, where Abraham had sojourned. Isaac was now a hundred and eighty years old; and being worn out with age, he died, and was gathered to his people, being old and full of days; and his sons, Esau and Jacob, buried him. (B.C. 1962.)



ARAB MONUMENT STANDING OVER THE TOMB OF RACHEL, NEAR BETHLEHEM.

THE HISTORY OF JOSEPH.

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§ 20. *Joseph tells his Dreams to his Brethren.* (B.C. 1915.)

Jacob was now again living in the land of Canaan, in which his father Isaac had lived; and he had twelve sons, among whom Joseph was his father's favourite. Joseph was just sixteen years old, and was engaged with the rest of his brothers in looking after his father's flocks. He was one day witness of some extremely bad and wicked conduct on the part of his brethren, at which he was deeply grieved; and on his return home he told all that he had seen to his father. His father had made for him a coat of divers colours; and his brethren, seeing that his father loved him more than all his other sons, began from this time to hate him, and could never speak a peaceable word to him.

About this time Joseph had a remarkable dream, which he told to his brothers, and which caused them to hate him still more. "Hear my dream," said he to them, "which I have dreamed. I thought we were binding sheaves in the field; and my sheaf arose, as it were, and stood; and your sheaves standing about bowed down before my sheaf." His brethren answered: "Shalt thou be our king, or shall we be subject to thy dominion?" And they hated him still more on account of his dream.

Soon after this Joseph dreamed another dream,

which he told in the same way to his brethren. "I saw in a dream, as it were, the sun and the moon and



JOSEPH TELLS HIS DREAMS TO HIS BRETHREN.

eleven stars worshipping me." When his father heard the dream, he rebuked Joseph, and said: "What meaneth this dream that thou hast dreamed? shall I and thy mother and thy brethren come to bow down to thee?" The hatred and envy of his brethren had now reached its height; his father, however, consi-

dered over within himself all that had come to pass, for he had himself in his lifetime had dreams which had come true; and Jacob began to think that Almighty God might have something great in store for his son Joseph.

§ 21. *Joseph cast into the Well.*

Joseph's brethren had now gone to feed their flocks to some distance from the place where Jacob had fixed his tents, when Jacob called Joseph, and said to him: "Thy brethren are feeding the flocks in Sichem; go and see if all things be well with thy brethren and the cattle, and bring me word again what is doing." Joseph at once set out for Sichem, a distance of about twenty-five miles; not finding his brethren there, he followed them further into the mountains, in the direction of Dothain. As his brethren recognised him in the distance, the thought came into their minds that this was an opportunity for them to kill him, and to get him out of the way; and they said one to another: "Behold, here comes this dreamer of dreams; come, let us kill him, and throw him into some old well, and we will say, Some beast of prey must have devoured him; and then we shall see what good will come of all his dreams." His brother Ruben hearing this, did his best to save his life, and said: "Shed no blood; but throw him into this pit, and keep your hands harmless." This he said with the intention of saving him from immediate death, and of afterwards restoring him safe to his father.



As soon as Joseph came up to his brethren, they seized him, tore his coat of many colours off his back, and threw him down into an old well, in which there was



JOSEPH IS CAST INTO THE WELL.

no water. They then sat down to eat; but Ruben left their company to plan how to save his brother.

§ 22. *Joseph, at sixteen years of age, is sold by his Brethren.*

As Joseph's brethren were seated at their meal, they saw a company of Ismaelites on their way, coming from Galaad with their camels, carrying spices and balm and myrrh into Egypt. And Juda said to



JOSEPH IS SOLD BY HIS BRETHREN TO THE ISMAELITES.

his brethren: "What good will it do us to kill our brother, and conceal his blood? It is better that he should be sold to the Ismaelites, and that our hands

be not defiled; for he is our brother and our flesh." To this they all agreed; and as the Madianite merchants passed by, they drew Joseph up from the bottom of the well or dry cistern, and sold him to the Ismaelites for twenty pieces of silver. Joseph was now taken off by these merchants down to Egypt, to be sold as a slave.

Ruben, who had taken no part in the business, came to the well after Joseph had been sold and carried off; and not finding his brother there, he tore his garments for grief. The rest of Joseph's brethren took a goat from the flocks and killed it, and dipping Joseph's coat in it, they sent it by a messenger to Jacob, bidding him say, that it was what they had found, and that they wished him to see whether it was his son Joseph's coat or not. Jacob knew the coat again in a moment, and cried out: "It is my son's coat; an evil beast has eaten him up; a beast has devoured Joseph." And tearing his garments, he put on sackcloth, and passed many days in deep mourning, refusing all comfort from his children, who gathered round him to console him, and saying: "I will go down into the grave to my son mourning."

§ 23. *Joseph in Putiphar's House.*

Joseph was brought in safety into Egypt by the Ismaelites who had bought him of his brethren, and was sold by them to Putiphar, an Egyptian of rank in the court of Pharaoh king of Egypt, and a chief captain in his army. God, however, was with Joseph in

his new duties as a servant in Putiphar's house, and made all that he did to prosper. His master soon saw that God was with him, and he intrusted the care



JOSEPH IS SOLD BY THE ISMAELITES TO PUTIPHAR, THE OFFICER OF PHARAO.

of his household entirely to Joseph; so that he knew nothing more of his property than what he saw each day set out on the table before him.

Joseph was a youth of remarkable beauty of appearance, and Putiphar's wife began to form an unlawful affection for him, and to seek an opportunity to persuade him to commit a very wicked sin. Joseph was often tempted by her to commit this sin, but refused to consent, saying: "Behold, my master hath delivered all things to me, and knoweth not what he hath in his own house, and has kept nothing back from me except thee, because thou art his wife; how, then, can I do this wicked thing, and sin against God?" But as she continued to importune him day by day, and Joseph still persisted in his refusal, it happened on a certain day that Joseph was engaged in his duties as steward of the house, and she, finding him alone, seized hold of his cloak, and repeated her wicked proposal. Joseph, leaving his cloak in her hand, fled out of the room, and left her by herself.

As she saw the cloak thus left in her hands, and her wicked proposal treated with silent contempt, full of the bitterest rage and disappointment, she raised a cry that brought all the servants of the house around her, and showing them the cloak that remained in her hands, she said: "See what sort of a Hebrew man my husband has brought into the house; he came in to offer me violence, and when I cried out as loud as I could, he was afraid, and left the garment that I had seized hold of in my hand, and has escaped." When Putiphar returned the same evening, she showed him Joseph's cloak, and repeating her false and shameful story, her husband believed her, and became very angry. He immediately cast Joseph into the prison

of the captain of the soldiers, where he remained shut up with the rest of the king's prisoners.

§ 24. *Joseph in the Prison of the Captain of the Soldiers.*

Joseph was now in prison with the other Egyptian criminals; but God, who never forsakes the innocent, was with him in the prison equally as before in Putiphar's house, and caused him to find such favour with the chief keeper of the prison, that he committed all the prisoners to his care; and nothing was done in the prison without the knowledge of Joseph. In a word, the master of the prison left every thing to Joseph, and did not trouble himself further either about it or the prisoners, so complete was the confidence which he had in Joseph.

About this time it happened that two persons of the household of King Pharaoh, the chief butler and the chief baker, offended their master, and were put into the same prison where Joseph was kept a prisoner. The keeper of the prison gave them into the care of Joseph, who waited upon them. They had been some time in the prison under his care, when one morning, as he came to visit them, he found them looking more sad and melancholy than usual. He asked them what was the cause of their appearing to be so sorrowful. They both replied, — that each had dreamed a dream, and they had no one to interpret it. Joseph answered: "To interpret dreams belongs to God; let me hear what it is that you have dreamed."

The chief butler began to tell his dream : " I saw before me a vine, on which were three branches, that little by little sent out buds ; and after blossoms had



JOSEPH INTERPRETS THE DREAMS OF THE CHIEF BUTLER AND BAKER.

come, it brought forth ripe grapes. And the cup of Pharaoh was in my hand ; and I took the grapes, and pressed them into the cup which I held, and I

gave the cup to Pharaoh." Joseph answered: "This is the interpretation of the dream. The three branches are three days; after which Pharaoh will remember thy services, and will restore thee to thy former place; and thou shalt present him the cup according to thy office as before. Only remember me when it shall be well with thee, and do me this kindness, to put Pharaoh in mind to take me out of this prison; for I was stolen away out of the land of the Hebrews, and here, without any fault of mine, am cast into the dungeon."

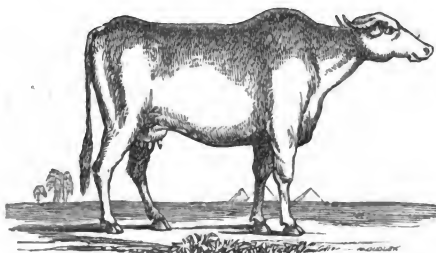
The chief baker, seeing that Joseph had wisely interpreted the dream, said: "My dream was this: I dreamed that I had three baskets of meal upon my head, and that in one basket which was uppermost I carried all manner of baked meats, and that the birds eat out of it." Joseph answered: "This is the interpretation of the dream. The three baskets are three days; after which Pharaoh shall take thy head from thee, and hang thee on a tree, and the birds shall eat thy flesh."

Three days after this fell the birth-day of Pharaoh; and he made a great feast for his servants, and at the banquet he remembered the chief butler and the chief baker. He restored the one to his place to present the cup to him, but the other he hanged up upon a gibbet, according to Joseph's interpretation of the dreams. The chief butler, however, when he was restored, did not remember Joseph, who had interpreted his dream.



§ 25. *Pharao's Dream, and Joseph's delivery from Prison.*

Joseph remained shut up in the prison for two years after this, until it happened that Pharao had a dream. Pharao dreamed that he stood by the river, out of which came up seven kine, very beautiful and fat, and they fed in the ground near the river that had



EGYPTIAN COW.

been overflowed. Other seven kine also came out of the river, ill-favoured and lean-fleshed, and they fed on the green places on the bank of the river itself; and the seven lean kine came and

eat up the seven well-favoured and fat kine. And



HEAD OF EGYPTIAN WHEAT.

Pharao awoke. He fell asleep again, and dreamed that he saw seven ears of corn come up upon one stalk, full and fair; then seven other ears sprung up, thin and withered, and devoured the seven fine and full ears. And Pharao awoke from his sleep. And in the morning, being struck with fear, he sent for all the wise men and interpreters of

dreams in his kingdom to interpret to him the meaning of the dream ; but none of them were able to interpret it. At length the chief butler, remembering Joseph in the prison, said, in the presence of all who were assembled : " I confess my sin ; when my lord the king was angry with his servants, and commanded me and the chief baker to be cast into the prison of the captain of the soldiers, in the same night we both dreamed a dream. In the prison at the time there was a young man, a Hebrew, a servant of the captain of the soldiers, to whom we told our dreams, which he interpreted to us ; for I was restored to my office, and the chief baker was hanged upon a gibbet." Forthwith Pharaoh commanded Joseph to be taken out of the prison ; and he was shaved and dressed, and brought into their presence. Pharaoh then spoke to him, and said : " I have dreamed dreams, and there is no one in my kingdom that can interpret them for me. I have heard that thou canst interpret dreams wisely." Joseph replied : " I cannot interpret dreams ; but God shall give Pharaoh the answer he desires." The king then told Joseph his two dreams—of the seven fat and lean kine, and the seven full and withered ears of corn. Joseph then spoke, and said : " The king's dreams are one ; God hath shown to Pharaoh what He is about to do. The seven fat kine and the seven full ears are seven years of plenty ; and the seven lean and thin kine that came up after them, and the seven thin ears that were blasted with the east wind, are seven years of famine, which are to come. They shall be fulfilled in this order ; there shall be seven years exceedingly

fruitful in the land of Egypt, which shall be followed by seven years of scarcity, such that they shall consume all that was over and above of the seven years of



JOSEPH INTERPRETS PHARAO'S DREAM.

plenty. And that the king saw two dreams of the like meaning, this signifies that the word of God shall be speedily fulfilled. Now, therefore, let the king look out for some wise and discreet man, and make him ruler over the land of Egypt, that he may appoint

overseers, and gather up into storehouses the abundance of the years of plenty, that the people of the land be not consumed with famine during the seven years of scarcity."

This counsel pleased Pharaoh and all his servants. And he rose and said to his servants: "Can we find such another man filled with the spirit of God?" And when none replied, turning to Joseph, he said: "Seeing God hath showed thee all thou hast said, can I find one wiser and like to thee? Thou shalt be over my house, and thy word all the people shall obey; only in the throne will I be before thee." And he took his own ring from his hand, put upon him a robe of silk, and a chain of gold round his neck, and caused him to mount up into the second royal chariot, and ordered the crier to go before him, proclaiming to all the people that they should bow the knee, and know that Joseph was made governor over the whole land of Egypt.

§ 26. *Joseph is Steward over the Land of Egypt.*

The seven years of plenty were now come, as Joseph had foretold; and so great was the abundance of wheat, that it was like the sand on the sea-shore. Joseph lost no time in taking his measures to have the storehouses prepared, and the grain that was over and above safely laid up in them in every city, with proper overseers appointed to see that the corn was kept in safety. And a great abundance of grain by these means was laid up in every city.

The seven years of plenty passed away, and the

seven years of scarcity foretold by Joseph came in their place ; and the famine began to prevail in the whole world ; but there was bread in the land of Egypt.



JOSEPH GATHERS THE CORN OF EGYPT INTO GRANARIES.

And when the people were famished for want of food, they came to Pharaoh, and he said to them : " Go to Joseph, and do all that he shall say to you."

§ 27. *Jacob sends his Sons into Egypt to buy Food.*

In the land of Canaan also the scarcity began to be felt. And Jacob said to his sons, "Why are you so thoughtless? I have heard that there is corn in Egypt.



JACOB SENDS HIS SONS INTO EGYPT.

Go down thither, and buy for us what we require, that we be not consumed with want." So ten of Joseph's brethren went down to buy corn in Egypt.

But Jacob kept Benjamin, the youngest son, at home; for he said: "Lest perhaps he take any harm on the journey."

They accomplished their journey into Egypt without accident; and as they found that Joseph was governor in the land, and that no corn could be sold to the people except by his direction, they were obliged to come and address themselves to him. When they were brought into his presence, they all bowed them-



JOSEPH'S BROTHERS BOW THEMSELVES BEFORE HIM.

selves before him : and Joseph knew his brethren again, and the dreams that he had dreamed when a boy came back into his mind. Not to betray to them that he knew who they were, he spoke roughly to them, and asked " Whence they came." They answered: " From the land of Canaan, to buy food, that we may live." Joseph answered: " Ye are spies ; you are come to see the weak parts of the land." They said: " It is not so, my lord ; but thy servants are come to buy food. We are all sons of one man ; we are peaceable men. Neither are thy servants bent upon any evil." Joseph replied: " It is not so ; but ye are come to spy out the unfenced parts of the land." They replied: " Thy servants are twelve brethren, the sons of one man in the land of Canaan ; the youngest is with our father, the other is not living." Joseph answered: " This is the very thing I said. Ye are spies : by this I will presently prove you ; for, by the life of the king, you shall not depart hence until your youngest brother is come. Send one of yourselves to fetch him ; and the rest of you shall stay in prison until what you have said be proved, whether it is true or false ; or else, by the life of Pharaoh, you are spies." And Joseph put them all in prison for three days.

§ 28. *Joseph's Brethren return Home.*

Joseph's intention was to bring his brethren to a sense of sorrow for the cruelty they had formerly shown to himself, and not to revenge himself. When the three days were over, he caused them all to be brought out



of the prison, and said to them : " Do as I have said, and you shall live ; for I fear God. If you be peaceable men, let one of your brethren be bound in prison ; and go ye your ways, carry the corn that you have bought to your houses, and bring your youngest brother to me, that I may find your words to be true, and that you may not die." They did as Joseph directed. On their way they talked to one another, and said : " We deserve to suffer these things, because we have sinned against our brother, seeing the anguish of his soul when he besought us and we would not hear ; therefore is this affliction come upon us." Ruben reminded them : " Did not I say to you, do the boy no harm ? and ye would not hear me. Behold, his blood is required from us !"

They did not know that Joseph understood them, as he spoke to them by an interpreter. When Joseph heard them speak in this way to one another, he turned, and went away to hide his tears ; but presently, wishing to put the truth of their sorrow to the test, he mastered his feelings and returned into the audience-room, to give orders that Simeon should be bound in their presence, and that the corn they had come to buy should be supplied to them, each man's money being placed in the mouth of his sack. He ordered also that provisions for the journey should be given to them ; after which they set out on their return home.

On their way home, one of them opened his sack to give his beast provender, and was surprised to find his money in the mouth of the sack. When the rest saw it, they were equally astonished and troubled, and they

said one to another, "What is this that God hath done to us?"

And when they came to their father Jacob, they told him that the governor of Egypt had taken them for spies, had put them into prison for three days, and at last had kept their brother Simeon a prisoner, as surety for their promise that they would bring their youngest brother Benjamin with them when they next came to buy food in Egypt. Their father Jacob said: "You have made me to be without children; Joseph is not living, Simeon is kept in bonds, Benjamin you will take away; all these evils are fallen upon me. My son shall not go down with you; his brother is dead, and he is left alone; if any mischief befall him in the land to which you go, you will bring down my gray hairs with sorrow to the grave."

§ 29. *Benjamin's Journey into Egypt.*

In the meantime the famine began to be still heavier in the land of Canaan; and when they had eaten up all the corn they had brought out of Egypt, Jacob said to his sons: "Go again, and buy us a little food." Juda answered: "The man declared to us with an oath, saying, You shall not see my face, unless you bring your youngest brother with you. If, therefore, thou send him with us, we will set out together and buy necessities for thee. But if not, we will not go; for the man declared, saying, You shall not see my face without your youngest brother. Send the boy with me, and if I bring him not safe back, I will be

guilty of sin against thee for ever. If there had not been this delay, we should have been there and back again by this time."

Jacob replied: "If it must needs be so, do what you will. Take of the best fruits of the land in your vessels, and carry down presents to the man, a little balm and honey, incense, myrrh, dates, and almonds; and take with you double money, and carry back what you found in the sacks, lest perhaps it was done by mistake. And take also your brother, and go to the man; and God Almighty give you favour with the man, that he may send away your other brother and Benjamin; and as for me, I shall be left alone, without a child with me."

Joseph's brethren came safely down into Egypt, with Benjamin in their company. When Joseph heard that Benjamin was with them, he commanded his steward, saying: "Bring the men into the house, and kill and prepare a feast, for they shall eat with me at noon." The steward did as Joseph commanded, and bid them come into the house. Joseph's brethren began to be afraid, and said one to another: "It is because of the money which we carried back in our sacks the first time, that we are brought in. The man means to bring a false charge against us, and by violence to make slaves of us and our asses." They went up to the steward as he stood at the door of the house, and said: "Sir, we desire thee to hear us;" and they began to tell him of the money they had taken back the first time, and how they had brought it with them again, with fresh money besides, to buy

what they wanted. The steward answered, "Peace be with you ; fear not." And he brought out Simeon to them. And having brought them into the house, he fetched water, and they washed their feet ; and he gave provender to their asses. They then made ready their presents against Joseph's coming at noon, for they had heard that they were to dine with Joseph. When Joseph came into the house, they presented themselves before him ; and holding their gifts in their hands, bowed down with their faces to the ground. Joseph courteously saluting them, again asked them, saying : " Is the old man, your father, in health, of whom you told me ? is he still living ? " And they answered : " Thy servant, our father, is in health ; he is yet living. " And bowing themselves, they made obeisance before him. Joseph now observed Benjamin, his brother by the same mother, and said : " Is this your younger brother, of whom you told me ? And he said, God be gracious to thee, my son. " And he made haste to leave the room, for his heart was moved towards his brother ; and the tears gushed out ; and going into his chamber, he wept there. Refraining himself, however, he washed his face, and returned, and said : " Set bread on the table. " This was done, setting for Joseph apart by himself and for his brethren ; and for the Egyptians also that ate with him apart by themselves, for the Egyptians considered it unlawful to eat with the Hebrews, who were shepherds. Joseph's brethren were surprised at finding that they were served each according to his age, the first-born according to his birthright, and so on to the

youngest, until it came to Benjamin's turn, who received a portion that exceeded those set before his brethren by five times. They wondered much at all they saw ; but yet they feasted and made merry with Joseph.

§ 30. *Joseph's Silver Cup.*

Joseph had one more trial to make of his brethren, to see whether they felt any jealousy against Benjamin, on account of the distinction that had been shown to him at the feast, before he made himself known to them. When the feast was over, Joseph commanded his steward, saying : " Fill their sacks with corn, as much as they can hold, and put every man's money in the mouth of his sack, and in the mouth of the sack of the youngest put my silver cup and the price which he gave for the wheat." This was done ; and when the morning came they were sent away with their asses. And after they had gone a little way out of the city, Joseph sent for the steward of his house, and said : " Arise, and pursue after the men, and when thou hast overtaken them, say to them, Why have you returned evil for good ? The cup which you have stolen is that in which my lord drinketh, and in which he is wont to divine : you have done a very evil thing."

The steward did as he was commanded. And when he had overtaken them, he spoke to them what Joseph had told him to say. They replied : " Why doth our lord speak thus of his servants ? The money that we found in the top of our sacks we brought back to thee from the land of Canaan ; how, then, should it be that

we should steal out of thy lord's house gold or silver? With whomsoever of thy servants shall be found that which thou seekest, let him die; and we will be the



THE CUP IS FOUND IN BENJAMIN'S SACK.

bondmen of my lord." And he said to them: "Let it be according as you say: with whomsoever it shall be found, let him be my servant, and you shall be

blameless." Then they speedily took down their sacks to the ground, and every man opened his sack. The steward searched them through all in order, beginning with the first, and when he came last to Benjamin's sack, the cup was found in it. Then they rent their garments, and reloading their asses, returned into the town, and went before Joseph, with Juda at their head, and fell down at his feet.

Joseph said to them: "Why have ye done this evil? know ye not that such a man as I could divine this thing that ye have done?" Juda said to him: "What shall we answer to my lord? God has found out the iniquity of thy servants; behold, we are all bondsmen to my lord, both we and he with whom the cup was found." Joseph replied: "God forbid that I should do so; he that stole the cup, he shall be my bondsman, and go you away free back to your father."

Then Juda coming nearer to Joseph, said boldly: "I beseech thee, my lord, let thy servant speak a word in thine ears, and be not angry with thy servant, for after Pharaoh thou art the next. Thou didst ask thy servants the first time, Have you yet a father or a brother? And we answered my lord, We have a father, an old man, and a young boy who was born in his old age, whose brother by the mother is dead, and he alone is left of his mother, and his father loveth him tenderly. And thou saidst to thy servants, Bring him hither to me, and I will set my eyes upon him. We said to my lord, The boy cannot leave his father, for if he leave him he will die. And thou saidst to thy servants, Except your youngest brother come with you,

you shall see my face no more. Therefore, when we were gone up to thy servant our father, we told him all my lord had said. And our father said, Go up again, and buy us a little wheat. And we said to him, We cannot go; if our youngest brother go down with us, we will set out together; otherwise without him we should not see the man's face. Whereunto he answered, You know that my wife bore me two. One went out, and you told me a beast devoured him, and up to this day he cometh not back; if you take this one also, and any evil befalleth him by the way, you shall bring down my gray hairs with sorrow to the grave. Therefore, if I shall go to thy servant my father, and the boy be wanting, and he shall see that he is not with us, he will die, and thy servants shall bring down his gray hairs with sorrow to the grave. Let me be thy bondsman, seeing that I took him into my trust, promising my father, saying, If I bring him not again, I will be guilty of sin against my father for ever. Therefore I, thy servant, will stay instead of the boy in the service of my lord, and let the boy go up with his brethren; for I cannot return to my father without the boy, lest I witness the evil calamity that shall come upon my father."

§ 31. *Joseph makes himself known to his Brethren.*

Joseph could no longer refrain himself before those who stood by, and he commanded that all should go out, and no stranger be present at his making himself known to them. And he lifted up his voice, and wept



so loud, that the Egyptians, and all who were in the house of Pharaoh, heard. And he said to his brethren : " I am Joseph ; is my father yet living ? " His brethren could not answer him for fear. And he said mildly to them : " Come nearer to me . " And when they were come nearer to him, he said : " I am Joseph, your brother, whom you sold into Egypt. Be not afraid ; let it not seem to you a hard thing that you sold me into these countries ; for God sent me before you into Egypt for your preservation. It is two years since the famine began to be upon the land, and five years more remain, in which there can be neither ploughing nor reaping ; and God sent me before that you might be preserved, and might have food to live. Not by your counsel was I sent hither, but by the will of God, who hath made me, as it were, a father to Pharaoh, and lord of his house, and governor over the whole land of Egypt. Make haste and go ye up to my father, and say to him, Thus saith thy son Joseph, God hath made me lord of the whole land of Egypt ; come down to me ; linger not. And thou shalt dwell in the land of Gessen, and thou shalt be near me, thou and thy sons, and thy son's sons, thy sheep and thy herds, and all things that thou hast. And there I will feed thee ; for there are yet five years of famine remaining ; lest both thou perish, and thy house, and all that thou hast. Behold your eyes, and the eyes of my brother Benjamin, see that it is my mouth that speaketh to you. You shall tell my father of all my glory, and all things that you have seen in Egypt : make haste and bring him to me . " And falling upon his brother

Benjamin's neck, he kissed him, and wept; and Benjamin, in like manner, wept upon his neck. And Joseph, in like manner, kissed all his brethren, and wept upon every one of them; after which they were emboldened to speak with him.

§ 32. *Jacob comes down into Egypt.* (B.C. 1982.)

The news spread, and it came to the ears of Pharaoh, that Joseph's brethren were come; and the king with all his household were rejoiced. And the king spoke to Joseph, that he should give orders to his brethren to load their beasts, and to go into the land of Canaan, saying: "Bring away from thence your father and kindred, and come to me, and I will give you all the good things of the land of Egypt, that you may eat the marrow of the land. Give orders also that they take waggons out of the land of Egypt for the carriage of their children and their wives, and say, Make haste and come with all speed, and leave nothing of your household stuff; for all the riches of the land of Egypt shall be yours." Jacob's sons did as they were bid. And Joseph gave them waggons, according to Pharaoh's commandment, and provisions for the way. He ordered also to be brought out for them two changes of robes; but to Benjamin he gave 300 pieces of silver, with five changes of robes of the best. And he sent to his father the same amount in money and in changes of raiment, adding, besides, asses to carry of all the rich things of Egypt, and wheat and bread for the journey. So Joseph sent away his brethren,

and at their departing he said to them: "Take care that ye be not angry and fall out by the way."

When they had arrived safe home, they came to their father, and told him: "Joseph, thy son, is living, and he is ruler in all the land of Egypt." When Jacob heard this, he awoke as it were out of a deep sleep, and did not believe them. They, on the other hand, repeated all that had come to pass; and when Jacob saw the waggons, and all that Joseph had sent, his spirit revived, and he said: "It is enough for me if Joseph, my son, be yet living. I will go and see him before I die."

And Jacob began his journey down into the land of Egypt. And as he came to a certain well called Bersabee (the well of the oath), he offered sacrifice to the God of his father Isaac. And he heard Him by a vision in the night calling him, saying: "Jacob, Jacob." And he answered Him: "Lo, here I am." And God said to him: "I am the most mighty God of thy father; fear not; go down into Egypt; for I will make a great nation of thee there. And I will go down with thee thither, and will bring thee back again from thence. Joseph, also, shall put his hands upon thine eyes." And Jacob rose up from the well Bersabee; and his sons took him up, with their children and wives, in the waggons which Pharaoh had sent to carry the old man; and he came into Egypt with all his children, viz. his first-born Ruben, Simeon, Levi, Juda, Issachar, Zabulon, children of Lia; Gad, Aser, the sons of Zelpha; Joseph and Benjamin, children of Rachel; Dan, Nephthali, children of Bala, with their

families, in all sixty-six souls, besides his sons' wives. And all the souls of the house of Jacob that entered Egypt were seventy in number. And Jacob sent Juda



JACOB AND HIS SONS GO DOWN INTO EGYPT. (B.C. 1862.)

before to Joseph to tell him that he would meet him in Gessen. And when he was come thither, Joseph made

ready his chariot, and went up to meet his father in the same place; and seeing him, he fell upon his neck, and embracing him, wept. And his father said to Joseph: "Now shall I die with joy; for I have seen thy



JACOB BOWS BEFORE HIS SON JOSEPH, THE GOVERNOR OF EGYPT.

face, and leave thee alive." And Joseph said to his brethren, and to all his father's house: "I will go up, and will tell Pharaoh; and will say to him: My brethren, and my father's house, that were in the land of

Canaan, are come to me. And the men are shepherds, and their occupation is to feed cattle; their flocks, and their herds, and all they have, they have brought with them. And when he shall call you before him, and shall say, What is your occupation? you shall answer, We, thy servants, are shepherds from our infancy until now, both we and our fathers. And this you shall say, that you may dwell in the land of Gessen, because the Egyptians have all shepherds in abomination."

Joseph brought word to the king of the arrival of his father in Egypt, and told him that they were in the land of Gessen. Joseph also presented to the king his five younger brethren. Pharaoh asked them of their occupation, and they replied as Joseph had told them, that they were shepherds; and that they had left the land of Canaan on account of the grass being so withered up that they could no longer feed their flocks, and begged of the king permission to dwell in the land of Gessen. Pharaoh gave them permission. And after this Joseph brought his father to the king, to present him to Pharaoh; and Jacob blessed Pharaoh. The king asked him: "How many are the days of the years of thy life?" Jacob answered: "The days of the years of my pilgrimage are a hundred and thirty years, few and evil; and they are not come up to the days of the pilgrimage of my fathers." Jacob again blessed the king, and went away, and lived in the land of Gessen, and multiplied exceedingly, receiving an allowance of food from Joseph during all the years of the famine.

§ 33. *Joseph buys the whole landed property of Egypt for the King.*

While Jacob and his family were living peaceably in the land of Gessen, the famine increased in the land of Egypt; and the people of the land, during the first year, brought all their money to Joseph to buy food from his granaries. The second year, when they had no more money left, they came to Joseph, saying: "Give us bread; why should we die in thy presence? yet we have no more money left." Joseph said: "Bring me your cattle, if ye have no more money, and I will give you food for them;" and during that year he maintained them with food in exchange for their cattle. The following year they came again, and said: "We will not hide from our lord, now that our money is spent, and our cattle also are gone; neither art thou ignorant that we have nothing now left but our bodies and our lands. Why, therefore, shall we die before thine eyes? We will be thine, both we and our lands; buy us to be the king's servants, and give us seed, lest for want of tillers the land be turned to a wilderness." So Joseph bought all the land of Egypt; every man selling his possessions, because of the greatness of the famine; and he brought it into Pharaoh's hands. Then Joseph said to the people: "Behold, as you see both you and your lands belong to Pharaoh, take seed and sow the fields, that you may have corn; the fifth part you shall give to the king, the other four you shall take for seed and for food for your families and children." And they answered: "Our life is in

thy hand, only let my lord look favourably upon us, and we will gladly serve the king." From that time unto this day, in the whole land of Egypt the fifth part is paid to the king; and it is become as a law, except the land of the priests, which was free from this agreement.\*

§ 34. *Jacob prophesies the coming of the Messias. His Death.*  
(B.C. 1875.)

The family of Jacob began to increase and multiply exceedingly in the land of Canaan. And Jacob had now been seventeen years in the land of Gessen, and began to feel that his death was approaching. He called Joseph to his bed-side, and said to him: "If I have found favour in thy sight, swear to me that thou wilt show me this kindness and truth, not to bury me in Egypt. But I will sleep with my fathers; and thou shalt take me away out of this land, and bury me in the burying-place of my ancestors." And Joseph an-

\* The same has always continued to be the case with the land of Egypt; there has never been any right of property in land in that country up to the present day. The population which has cultivated the land has always been the slave of the government, and has paid to government-officers the portion of the year's produce, in pursuance of the agreement made originally between themselves and Joseph. At the present day, the Turkish Pasha is the owner of the soil, and orders what crops to be grown he thinks fit; the people who cultivate the ground being serfs, living in villages under a head or sheik, and bound to pay, in the fixed proportion of the crop, to the collector appointed by the Pasha.



swered: "I will do as thou hast commanded." When Joseph saw that his father's sickness increased, he made haste and brought to him his two sons, Ephraim and Manasses. And it was told the old man: "Behold thy son Joseph cometh to thee." And Jacob made an effort, and sat up in his bed. And when Joseph was come in to him, he said: "God Almighty appeared to me at Luza, which is in the land of Canaan; and He blessed me, and said, I will cause thee to increase and multiply; and I will make of thee a multitude of people; and I will give this land to thee, and to thy seed after thee, for an everlasting possession. So thy two sons who were born to thee in the land of Egypt before I came hither to thee, shall be mine. But the rest whom thou shalt have after them shall be thine, and shall be called by the name of their brethren in their possessions. For when I came out of Mesopotamia, Rachel died in the land of Canaan, in the very journey; and it was spring-time, and I was going to Ephrata; and I buried her near the way of Ephrata, which by another name is also called Bethlehem." And Jacob said to Joseph: "Behold, I thought to see thy face no more, and God hath showed me thy seed." And Jacob blessed the sons of Joseph, and said: "God, in whose sight my fathers Abraham and Isaac walked; God, that feedeth me from my youth until this day, the angel that delivereth me from all evils, bless the boys; and let my name be called upon them, and the names of my fathers Abraham and Isaac; and may they grow into a multitude upon the earth."

Joseph was displeased that his father put his right hand upon the head of Ephraim, the younger, and tried to lift it from Ephraim's head to the head of Manasses. But Jacob refused, saying: "I know, my son, I know; Manasses shall become a great people, but his younger brother shall be greater than he." And he blessed them again, saying: "In thee shall Israel be blessed; and it shall be a proverb, God do to thee as to Ephraim and Manasses;" and he set Ephraim before Manasses.

Jacob now sent for all his sons to come into his presence; and he blessed each in his turn, foretelling what was to happen to their descendants. To Juda he gave the special and peculiar promise of being the forefather of the Messias. "*The sceptre shall not be taken away from Juda, nor a ruler from before him, till HE come THAT IS TO BE SENT; and HE shall be the expectation of the nations.*" (See Frontispiece.)

Again he said to all his sons: "I am going to be gathered to my people; bury me with my fathers in the double cave which is in the field of Ephron the Hethite, over against Mambre in the land of Canaan, which Abraham bought, together with the field, of Ephron the Hethite, for a possession to bury in. There they buried him, and Sara his wife; there was Isaac buried, with Rebecca his wife; there doth Lia also lie buried." And when he had ended giving his last instructions to his sons, he gathered his feet into the bed, and expired. (B.C. 1875.)

§ 35. *The Mourning for Jacob ; his Burial ; and the Death of Joseph.*

When Joseph saw that his father was dead, he fell upon his face, weeping and kissing him ; and he commanded the physicians to embalm his father. And while they were fulfilling his commands, there passed forty days, for this was the time required for embalming ; and the people of Egypt mourned for him seventy days. And when the time of the mourning was expired, Joseph spoke to the family of Pharaoh, and said: " If I have found favour in your sight, speak in the ears of Pharaoh ; for my father made me swear to him, saying, Behold, I die ; thou shalt bury me in my sepulchre, which I have digged for myself in the land of Canaan. So I will go up and bury my father, and return." Pharaoh said to him : " Go up and bury thy father, according as he made thee swear."

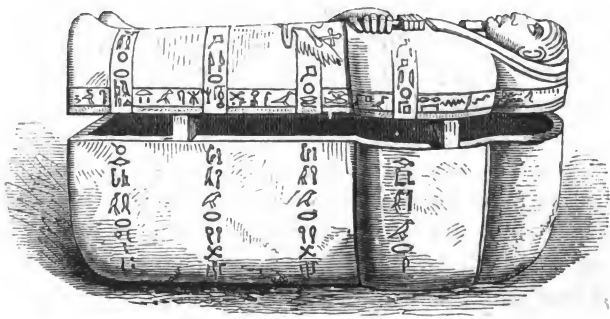
So Joseph prepared to set out ; and there went up with him the principal nobles of the court of Pharaoh, and the elders of the land of Egypt. And all the house of Joseph, together with his brethren, went up, leaving their children and cattle behind. He had in his train, also, a great multitude of chariots and horsemen ; and there was a great company. And when they were come to the threshing-floor of Atael, which is situate beyond the Jordan, they celebrated the exequies with a great and vehement lamentation, and spent full seven days there ; so that the people of

Canaan, when they saw this, said, "This is a great mourning to the Egyptians;" and from that day the place was called the Mourning of Egypt. And the sons of Jacob did as their father commanded them, and buried him in the cave of Mambre; and Joseph and all his company returned home.

When the rest of his brethren saw that their father was dead, they began to be afraid of Joseph, and said to one another: "Lest perhaps he remember the wrong he suffered, and requite us all the evil we did to him." And they sent a message to him, saying: "Thy father, before he died, commanded us to say to thee from him, 'I beseech thee, forget the wickedness of thy brethren, and the sin and malice they practised against thee.' We also pray thee to forgive the servants of the God of thy father this wickedness." And when Joseph heard this, he wept. His brethren came before him, and fell on their faces to the ground, saying, "We are thy servants." But Joseph comforted them, and spoke mildly to them, saying: "Fear not; can we resist the will of God? You thought evil against me; but God has turned it into good, that He might exalt me, as at present you see, and might save many people. Fear not; I will feed you and your children."

The time was now come for Joseph to die; he had lived to the age of one hundred and ten years, and had seen the children of Ephraim to the third generation. At his death he called his brethren, and said: "God will visit you after my death, and will make

you go up out of this land to the land which He swore to give to Abraham, Isaac, and Jacob." And he made his brethren swear to him, saying: "When God shall visit you, carry my bones with you out of this place." After this, he died, and was embalmed, and laid in a stone coffin in Egypt. (B.C. 1821.)



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